

Tadaad e Rakat Qiyaam e Ramzan Ka Tehqeeqi Jaaeza

Muallif: Haafiz Zubair Ali Zai 

Transliterator: Rehan Syed Barey
(for more details, please check the last page)

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بسم الله الرحمن الرحيم

Pesh Lafz

الحمد لله رب العالمين و الصلوة والسلام على رسوله الأمين, أما بعد:

Qurb e ilaahi ke husool ke liye jitni bhi tag-o-dau ki jaae, kam hai. Kyou'nke ahle imaan ki zindagi ka matmah-nazar hi ye hota hai ke is kaaenaat mein Allah Rabbul Izzat raazi ho jaae aur aakhirat mein surkh-roo ho jaae'n.

Is silsila mein ek behtareen zariya qiyaam ul lail hai. Jiske baare mein Rasool Allah ﷺ ne farmaya:

“Qiyaam ul Lail ko laazim pakdo, kyou'nke ye tumse pehle nek o saaleh logo'n ka tareeqa hai. Aur ye taqarrub ilallah, khataao'n ka kaffara aur gunaaho'n se mehfooz rehne ka zariya hai”.¹

عليكم بقيام الليل فإنه دأب الصالحين قبلكم، وقرية إلى الله عزوجل ومكفرة للسيئات ومنهاة عن الإثم.

Nez, Aap ﷺ ne farmaya

“Farz namaz ke baad sabse ziyada fazeelat waali namaz, raat ki namaz hai”.²

وأفضل الصلاة بعد الفريضة صلاة الليل.

Yehi namaz jab Maah e Ramzan mein adaa ki jaati hai to Qiyaam e Ramzan aur aam logo'n ke nazdeek Taraweesh keh laati hai.

Rasool Allah ﷺ ne farmaya:

“Jis shakhs ne imaan ki haalat mein aur sawaab ki niyyat se ramzan ka qiyaam kiya, iske saabeqa gunah moaaf kar diye jaate hain”.³

من قام رمضان إيماناً واحتساباً غفرله ما تقدم من ذنبه.

Is Qadr Fazeelat Waali Namaz Ki Tadaad Kya Hai?

Syeda Ayesha رضي الله عنها bayan karti hain:

“Ramzan ho yaa ghair ramzan, Rasool Allah ﷺ 11 rakat se ziyada nahi padhte the”.⁴

ما كان يزيد في رمضان ولا في غيره على إحدى عشر ركعة.

Ummul Momineen Syeda Ayesha رضي الله عنها ki gawaahi se maloom hua ke:

1. Tahajjud, Qiyaam ul Lail, Qiyaam e Ramzan aur Taraweesh waghaira 1 hi namaz ke mukhtalif naam hain.
2. Rasool Allah ﷺ ramzan ho yaa ghair ramzan, raat ko 11 rakat padhte the.

Syedna Jabir bin Abdullah al Ansari رضي الله عنه se riwayat hai ke:

“Rasool Allah ﷺ ne hame'n ramzan mein 8 rakat aur witr padhae”.⁵

رصى بنا رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ في رمضان ثمان ركعات والوتر.

Yehi tadaad e rakat Jaleel ul Qadr Sahaba Ikram رضي الله عنهم se bhi saabit hai.

Ameer ul Momineen Umar bin Khattab رضي الله عنه ne Ubai bin Ka'ab aur Tameed ad Daari رضي الله عنه ko hukum diya tha ke wo logo'n ko (Qiyaam e Ramzan mein) 11 rakat padhae'n. ⁶

¹ Fazal Qiyaam ul Lail wat Tahajjud: 4 (Sanad Hasan); Sunan Tirmizi: H3549 ب

² Muslim: H1163

³ Bukhari: H1901; Muslim: H759

⁴ Bukhari: H2013

⁵ Ibne Khuzaima: V2 P183 H1070; Saheeh Ibne Hibban (Al Ehsan): V4 P62,64 H1042, 2406

⁶ Muwatta Imam Maalik: V1 P114 H269; Sunan Kubra lil Bayhaqi: V2 P496

Balke, Aal e Taqleed, Ghair Ahle Hadees tak is haqeeqat ka eteraaf kar chuke hain ke sunnat 11 rakat hi hain. Masalan:

✓ Mulla Ali Qari Hanafi رحمہ اللہ ne kaha:

“Is sab ka haasil (nateeja) ye hai ke Qiyaam e Ramzan (Taraweeh) 11 rakat ma’a witr, jamat ke saath sunnat hai. Ye Aap ﷺ ka amal hai”.⁷

فتحصل من هذا كله أن قيام رمضان سنة إحدى عشرة بالوتر في جماعة فعله عليه الصلو والسلام.

✓ Khaleel Ahmad Saharanpuri Deobandi likhte hain: “Aur sunnat e muakkadah hona taraweeh ka 8 rakat to bil- ittefaaq hai”.⁸

Jab Rasool Allah ﷺ, Sahaba Ikram رضي الله عنهم aur khud Ghair Ahle Hadees akaabir se saabit hogaya ke taraweeh 8+3=11 rakat hai to phir.... *Qeel o Qaal che dar ma’ane daarid?*

Aise logo’n ko Allah Ta’ala ka ye farman malhooz rakhna chahiey:

Jo Log Rasool Ke Hukum Ki Mukhalifat Karte Hain, Unhe’n Is Baat Se Darna Chahiye Ke Wo Kisi Museebat Mein Giraftaar Hojaae’n Yaa Unhe’n Koi Alam-naak Azaab Poh’nche.⁹

فَلْيَخْذِرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Zer e nazar kitab, isse qable “Tadaad Rakat e Qiyaam e Ramzan Ka Tehqeeqi Jaaeza” ke naam se shaaya ho chuki hai, jo kai mazameen ka majmua hai. Asal kitab “Noor ul Masabeeh Fee Mas-ala at Taraweeh” hai. Lekin mukhtalif auqaat mein mukhtalif logo’n ke eterazaat o shubhaat mein likhe gae jawabaat bhi isme zam karke shaaya kar diye gae the.

Usloob e Kitaab

Fazeelatush Shaikh Hafiz Zubair Ali Zai رحمہ اللہ ne kitab ke shuru mein 1 fikr angez muqaddama tehreer kiya hai. Jisme unho’n ne is silsila mein likhi jaane waali kitabo’n mein paae jaane waale *akazeeb, mughaltaat, tanaquzaat, khayaanate’n, jahaalate’n aur Aal e Taqleed ki shobada-baaziya’a’n* zikr karke waazeh kiya hai ke ye log kis tarha saada-lauh awaam ko behlaane phuslaane mein lage hue hain.

Muqaddame ke baad “Noor ul Masabeeh Fee Mas-ala at Taraweeh” ka aghaaz hota hai. Jisme Ustad e Mohtaram ne mudallal, ilmi aur tehqeeqi bahes karte hue saabit kiya hai ke Rasool Allah ﷺ aur Sahaba Ikram رضي الله عنهم 8+3=11 rakat taraweeh padhte the.

Baaz logo’n ne “Masnoon Taraweeh 20 Hain” ke naam se 1 ishtehaar shaaya kiya tha. Jis par ilmi o tehqeeqi nazar ne iske kamzor aur bodey “*dalaael*” ko taar-taar kar diya hai.

Masood Ahmad Khan Deobandi naami shakhs ne “Zia ul Masabeeh Fee Mas-ala at Taraweeh” kitab likh kar siyaah ko safed aur safed ko siyaah saabit karne ki koshish ki to Ustad e Mohtaram ne apne qalam ko sarf is liye jumbish di taa-ke logo’n ko haqeeqat e haal ashkaar ho jaae. Yehi wajah Muhammad Quraishi Sahab ka jawab likhne ki hai. Taa-ke unki ghalat fehmiyo’n ki islaah ho sakey. Aur tamaam logo’n ko bhi ilmi faaeda poho’nche.

Aakhir mein 2 jaame mabaahes “Hadees aur Ahle Hadees” ke “Abwaab at Taraweeh” ka mukammal jawab aur “8 Rakat Taraweeh aur Ghair Ahle Hadees Ulama” ke izaafat ne is kitab ki ifaadiyat o jameiyat ko mazeed bhada diya hai. Waazeh rahe ke mazkoora kitab mein fawaaed ke tahat takraar ko amadan chod diya gaya hai. Nez ab is kitab ko zaahiri o baatini husn ke saath dobara shaaya kiya jaa raha hai.

⁷ Mara’ah al Mafateeh: V3 P382

⁸ Baraheen e Qaateh: P195

⁹ Surah Nur: 63

Qaabil e Tawajjo: Taraweeh (Qiyaam e Ramzan) ke silsile mein tafseeli mutalea ke liye Maulana Nazeer Ahmad Rahmani Azmi ؒ ki azeem taaleef “*Anwaar ul Masabeeh Ba-jawab Rakat e Taraweeh*” mulaheza kare’n. Kyou’nke ye kitab bohot se ilmi o tehqeeqi fawaaed apne daaman mein samite hue hai.

Aakhir mein Allah ke huzoor dua-go hain ke hamare Ustad e Mohtaram Hafiz Zubair Ali Zai ؒ ki tamaam tar ilmi o deeni kawisho’n ko qubool farmae aur is mehnat o sae’e ko zariya e najaat banae. Ameen.

Wassalam

Haafiz Nadeem Zaheer

(28 Rajab 1427h)

Pesh Lafz

(Sirf aur Sirf) 20 rakat Qiyaam e Ramzan (Taraweeh) ke baa-jamat “*sunnat e muakkadah*” hone par taqleed parasto’n ka tamaam literature darj e zail aqsaam par mushtamil hai:

1. Akazeeb

Masalan Muhammad Hussain Nelwi Mamaati Deobandi apni kitab “*Fathur Rahman Fee Qiyaam e Ramzan*” ke P135 par Qiyaam e Ramzan ke baare mein likhte hain: “*Hazrat Nabi e Kareem ﷺ baek salam 4-4 rakat padhte the*”

Taqreeban yehi baat Masood Ahmad Khan Kamilpuri Deobandi¹⁰ aur Khair Muhammad Jalandhari Deobandi¹¹ waghaira mein bhi hai.

Halaa’nke Qiyaam e Ramzan ke baare mein aisee koi riwayat zakheera e hadees mein maujood nahi hai ke Aap ﷺ 4 rakat 1 salam se padhte the. Ummul Momineen Syeda Ayesha رَضِيَ اللَّهُ عَنْهَا ki jo hadees hai: yaane “*Aap ﷺ 4 rakat padhaate the*”¹² ki tashreeh Muslim¹³ mein Ummul Momineen رَضِيَ اللَّهُ عَنْهَا se hi saabit hai ke “*Aap ﷺ har 2 rakat par salam pher dete the*”.

2. Tanaquzaat

Muwatta Imam Maalik ki 1 munqata riwayat (jisme 20 ka adad mazkoor hai) ko Saheeh saabit karne ke liye mutaddid *taqleed parasto’n* ne Shah Waliullah Ad Dahelwi al Hanafi رَضِيَ اللَّهُ عَنْهُ (d 1706h) ka qaul zor-o-shor se pesh kiya hai ke Ahle Hadees (Mohaddiseen) ke nazdeek Muwatta Imam Maalik ki tamaam riwayaat Saheeh hain. Alkh (Hujjatullahil Baalegha). Dekhiye Habib ur Rahman Mauwi Azamgadhi Deobandi ki kitab *Rakat e Taraweeh*¹⁴, Khair Muhammad Jalandhari ki *20 Rakat*¹⁵, Mister Noor Ahmad Chishti ki *Saif ul Hanafi*¹⁶, Rooh ul Ameen Ashaa-ati ki *Qiyaam e Ramzan*¹⁷ waghaira.

Jabke doosri taraf Muwatta Imam Maalik ki 1 muttasil aur bil-ijma siqa raawiyo’n ki riwayat (jisme 11 ka adad mazkoor hai) ko khud-saakhta izterab ghad-kar, muztarib o zaeef keh kar jaan chudaane ki koshish ki gai hai.

Masalan dekhiye Khair Muhammad ki *20 Rakat ka Suboot*¹⁸ Azamgadhi ki *Rakat Taraweeh*¹⁹ waghaira.

Abul Qasim Rafeeq Dilaawari Sahab At *Tauzeeh A’an Rakat at Taraweeh*²⁰ mein likhte hain: “*Aur baseet e arz par sirf Imam Maalik hi ki aisee hasti hai, jisne duniya mein sabse pehle 8 rakat taraweeh ka tazkira cheda*”.

Arz hai ke kya *Dar ul Hijrat* ke Imam ki hasti koi mamuli hasti hai?

Dilaawari Sahab mazeed likhte hain: “*Isi tarha hame’n yaqeen hai ke 11 ki riwayat jo Muwatta Imam Maalik mein hai, isnaad bilkul saheeh hai. Lekin hamare “Ahle Hadees” hazraat ki badd-qismati se Imam Maalik 21 ko 11 samajhne mein ghalat fehmi ka shikar ho gae the*”.

Halaa’nke ghalat-fehmi ka ilzam qata’an mardood hai. Shookh Nemwi Hanafi ne bhi sakhti se is ilzam ki tardeed ki hai.²² Aur Maulana Al Mohaqqiq Al Faqeeh Nazeer Ahmad Rahmani رَضِيَ اللَّهُ عَنْهُ ki kitab.²³

Mutaddid Taqleed parast musannefeen ne Abu Shaiba Ibrahim bin Usman ki 20 rakat aur ghair jamat waali mauzoo riwayat se istedlal kiya hai.²⁴ Balke hayaati deobandiyo’n ke munazir Master Amin Okadwi “*Abu Moawiya Safdar*”

¹⁰ Zia ul Masabeeh: P58

¹¹ Bees Rakat Taraweeh Ka Suboot: P15

¹² Bukhari

¹³ V1 P254 H736

¹⁴ P63-64

¹⁵ P35-36

¹⁶ P104

¹⁷ P12 & 143

¹⁸ P24-26

¹⁹ P7-8, P37 to40

²⁰ P167

²¹ P170

²² Dekhiye: Ta’aleeq Asaar as Sunan: P250

²³ Anwar Masabeeh Ba-jawab Rakat Taraweeh: P263 waghaira.

²⁴ Dekhiye: Fathur Rahman: P55; Saif ul Hanafi: P7

Sahab ne apne risaala “*Tehqeeq Mas-ala Taraweeh*” ke sar-warq par ye mauzoo riwayat likhi hai aur safha 9 par isey Saheeh likha hai. انا لله وانا اليه راجعون

Halaa’nke taqleed parasto’n ne bhi is mauzoo riwayat ka (kam-az-kam) Zaeef hona tasleem kar rakha hai.²⁵ Rooh ul Ameen ka risaala “*Qiyaam e Ramzan*” safha 29. Hazro ke deobnadiyo’n ka ishtehaar waghaira. Inme se baaz ne ye dawa bhi kar rakha hai: “*Haasil ye hua ke Rasool Allah ﷺ se taraweeh ke mutalliq koi khaas hadd o ta’ayyun qata’an saabit nahi hai*”.²⁶

3. Khayanate’n

Masalan Rooh ul Ameen Deobandi ne “*Qiyaam e Ramzan*” safha 18 mein Imam Tirmizi ki Jaame se ek kalaam naqal kiya hai aur Unwan “*Bees Rakat Taraweeh Par Imamat Ka Ittefaq*” likha hai. Lekin unho’n ne Imam Ahmad bin Hambal رحمه الله ka qaul hazaf kar diya. Jisme is ittefaq ke parkhache udaa diye gae hain.

Imam Ahmad رحمه الله farmate hain:

“*Isme rang riwayat kiye gae hain, unho’n ne isme koi faisla nahi kiya*”.²⁷

روي في هذا ألوان، لم يقض فيه شيء

Yaane, Imam Ahmad رحمه الله famrate hain ke is baat mein mukhtalif qism ki riwayat-e’n hain aur unho’n ne is baat ka faisla nahi kiya ke in mukhtalif riwayat-e’n mein kaunsi riwayat qaabil e etebaar aur layaq e etemaad hai. Khair Muhammad Deobandi Sahab ne is ibarat ke tarjuma mein khud-saakhta bracket lagaa kar maanawi tehreef kar rakhi hai.²⁸

4. Shobada-baaziya’n:

Afsos ki baat hai ke baaz logo’n ne Abu Shaiba Ibrahim bin Usman jaise *matroo* aur *mutham bil-kizb* raawi ki taqwiya aur difa’a ki koshish ki hai. Masalan dekhiye Khair Muhammad ki kitab²⁹, Nelwi ki kitab³⁰, Noor Ahmad Chishti ki kitab³¹, Dilaawari ki kitab³² aur Azamgarhi ki kitab³³.

Halaa’nke Ze’eli Hanafi ne apni kitab³⁴ mein “*Al Faqeeh*” Abul Fatah Saleem bin Ayyub Ar Raazi se naqal kiya hai ke Abu Shaiba ke *Zaeef* hone par ittefaq hai. Abu Shaiba par mohaddiseen ki shadeed *jirah* ke liye dekhiye Mizan ul Etedaal aur Tehzeeb ut Tehzeeb³⁵ waghaira.

5. Tahajjud Aur Taraweeh

Baaz Taqleed parasto’n ne Tahajjud aur Taraweeh mein farq karne ki koshish ki hai aur adm e farq ko (sirf aur sirf) “*ghair muqallideen*” ka maslak qaraar diya hai. Halaa’nke Anwar Shah Kashmiri Deobandi bhi adm e farq ke qaael aur ma’alan (elaan karne waale) the.

6. Daawa e Ijma

Baaz ne (sirf aur sirf) 20 rakat ke adad ki baa-jamat namaz ke sunnat hone par ijma ka dawa kiya hai. Halaa’nke khud unki kutub mein zabardast ikhtelaf ka tazkirah hai. Dekhiye Dilawari ki kitab³⁶, Al A’aini Hanafi ki kitab³⁷ waghaira.

7. Jahaalate’n

Baaz logo’n ne mutaddid jahalato’n ka irtekaab kar rakha hai, masalan baaz ne Ishaq bin Rahwiya ko Ishaq bin Yasaar banaa diya hai aur baaz ne Nafe bin Umar ko Nafe Maula bin Umar banaa diya hai.³⁸

²⁵ Dekhiye: At Tawazeeh A’an Rakat at Taraweeh: P79

²⁶ Qiyaam e Ramzan by Rooh ul Ameen: P10; 20 Rakat Taraweeh Ka Suboot by Khair Muhammad Sahab: P9; Rakat Taraweeh by Habib ur Rahman Azamgarhi: P16

²⁷ Sunan Tirmizi: V1 P166 (Saeed & Company); Translation from taken from this edition; Noor Muhammad Ashah al Matabe’e Karachi: V1 P159 H806

²⁸ Bees Rakat Taraweeh Ka Suboot: P47

²⁹ Bees Rakat Taraweeh Ka Suboot: P40

³⁰ Fathur Rahman: P57

³¹ Saif ul Hanafi: P85-88-89

³² At Tauzeeh: P142

³³ Rakat Taraweeh: P56-57

³⁴ Nasbur Raaya: V2 P153

³⁵ V1 P125 Tarjuma:{257}

³⁶ At Tauzeeh: P146

³⁷ Umdatul Qaari: V1 P126-127

³⁸ Dekhiye: At Tauzeeh: P150-175

8. Mughaltaat

Mutaddid taqleed parasto'n ne asal mauzoo se ghair mutalliq bahes ched kar saada lauh muslimnaao ko dhoka dene ki koshish ki hai. Masalan:

8 rakat waali ek riwayat ki ek sanad mein Muhammad bin Hameed ar Raazi hai, jis par Khair Muhammad Jalandhari³⁹, Muhammad Hussain Nelwi⁴⁰ ne shadeed *jirah* ki hai. Taa-ke log ye samjhe'n ke is riwayat ka daar o madaar sirf aur sirf Muhammad bin Hameed par hai. Halaa'nke yehi riwayat iske alawa Jafar bin Hameed al Kufi, Abu Rabe az Zahrani, Abdul A'ala bin Hammad, Malik bin Ismail aur Obaidullah bin Musa ne bhi bayan kar rakhi hai. Lehaza be-chare Muhammad bin Hameed par is riwayat ka ilzaam naraa-mughalta⁴¹ hai.

9. Daawa Aur Daleel Mein Adm e Mutaabeqat

Taqleed parasto'n ka ye daawa hai ke sirf 20 rakat taraweesh sunnat e muakkadah hai. Is da'awa ki taaeed ke liye mutaddid munqata o za'ee'f riwayat (jo apne da'awa par waazeh nahi hain) ke saath saath unho'n ne kai aise asaar e taabaeen pesh kiye hain, jin mein hai ke falaa'n taabai 20 rakat padhte the. Falaa'n taabai ne logo'n ko 20 rakat padhte hue paaya.⁴²

Halaa'nke in asaar ka daawa se koi talluq nahi hai. Kisi taabai ka 20 rakat yaa 21 padhna iski daleel nahi hai ke yehi sunnat e muakkadah hai. Balke ye iski bhi daleel nahi ke adad e mazkur ko taabai e mazkoor ne sunnat samajh kar padhte the. Taqleed parasto'n ka daawa us waqt qaabil e masmu'u ho sakta hai ke jab wo taabaeen waghairahum ke in asaar mein ye saraahat saabit kar de'n ke wo ye rakat sunnat e rasool ﷺ yaa sunnat e khulafa e rashedeen روادعهم yaa sunnat e muakkadah waghaira samajh kar padhte the. إذا فليس

10. Ghatiya Aur Bazaari Zuban

Masalan Mastar Noor Ahmad Chishti apni kitab "*Saif ul Hanafi*" mein Mualan Muhammad Rafeeq Salafi hafizahullah ke baare mein likhte hain: "*Ek Jaahil Salafi*".⁴³

Ameen Okadwi Sahab! likhte hain: "*Ghair muqallideen ke girgit ki tarha badalte hue rang*".⁴⁴

Raaqim ul Huroof ne apne mukhtalif mazameen mein jinhe'n is kitab mein yakja kar diya gaya hai, Kitab o Sunnat aur ijma ko pesh e nazar rakhte hue intehai insaaf aur ghair-jaanibdaari ke saath usool e mohaddiseen se saabit kiya hai ke Ramzan aur Ghair Ramzan mein. Saal ke 12 mahino'n mein Isha ki namaz se farigh hone ke baad subha ki azaat tak 11 rakat qiyaam sunnat hai. Witr ke baad ahyaanan 2 rakat is umoom se mustasna hain. Hamari tehqeeq mein haalat e hazir mein ye 2 rakat Syedna Imam e Azam Muhammad ur Rasool Allah ﷺ ka khaasa hain. Taaham agar koi unhe'n aam samajhe aur amal paera ho to mujtahid major hai. Wallahu A'alam.

"Taraweesh" ke mauzoo par is kitab ko aap in sha Allah in tamaam kitabo'n ke radd ke liye kaafi paae'nge. Jinhe'n taqleed parasto'n ne apne apne nazariyaat ki taa'eed ke liye likh aur phaelaa rakha hai.

Wamaa A'alaina Illallbalaagh

Haafiz Zubair Ali Zai

1993

(Latest Edition: 2006)

³⁹ Bees Rakat Taraweesh ka Suboot: P21

⁴⁰ Fathur Rahman: P115-120

⁴¹

⁴² Dekhiye Khair Muhammad ki kitab Bees Rakat Taraweesh Ka Suboot aur Habib ur Rahman Sahab ki kitab Rakat Taraweesh waghaira.

⁴³ p72

⁴⁴ Tehqeeq Mas-ala Taraweesh: P29

Noor Ul Masabeeh Fee Mas-ala at Taraweeh

الحمد لله وحده و الصلوة والسلام على من لا نبي بعده, أما بعد:

Mas-ala: Hamare Imam e Azam Muhammad ur Rasool Allah ﷺ isha ki namaz ke baad subha ki namaz tak 11 rakat padhte the.

Daleel 1:

Ummul Momineen Syeda Ayesha رضي الله عنها se riwayat hai:

“Rasool Allah ﷺ isha ki namaz se farigh hone ke baad subha tak 11 rakat padhte the aur isi namaz ko log a’atmah bhi kehte the. Aap har 2 rakat par salam pherte the aur 1 witr padhte the”.⁴⁵

كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يصلي فيما بين أن يفرغ من صلاة العشاء وهي التي يدعوا الناس العتمة إلى الفجر إحدى عشرة ركعة يسلم بين كل ركعتين ويوتر بواحدة.. إلخ

Daleel 2:

Abu Salma bin Abdur Rahman ne Ummul Momineen Syeda Ayesha رضي الله عنها se poocha:

“Rasool Allah ﷺ ki ramzan mein (raat ki) namaz (taraweeh) kaisi hoti thi?” To Ummul Momineen رضي الله عنها ne farmaya: “Ramzan ho yaa ghair e ramzan, Rasool Allah ﷺ 11 rakat se ziyaada nahi padhte the”.⁴⁶

ما كان يزيد في رمضان ولا في غيره على إحدى عشرة ركعة.. إلخ

Ek Eteraaz: “Is Hadees Ka Talluq Tahajjud Se Hai”

Jawab: Tahajjud, Taraweeh, Qiyaam ul Lail, Qiyaam e Ramzan aur Witr ek hi namaz ke mukhtalif naam hain.

Daleel (1): Nabi ﷺ se tahajjud aur taraweeh ka ilaaheda ilaaheda padhna qata’an saabit nahi hai.

Daleel (2): Aimmah e mohaddiseen o deegar ulama ne Syeda Ayesha Siddiqah رضي الله عنها ki hadees par Qiyaam e Ramzan aur Taraweeh ke abwaab baandhe hain, masalan:

- Bukhari: Kitab as Saum (Roze Ki Kitab), Kitab Salat ut Taraweeh (Taraweeh Ki Kitaab), Baab Fazal Man Qaama Ramzan (Fazeelat Qiyaam e Ramzan)
- Muwatta Muhammad bin al Hasan ash Shaibani: P141 Baab Qiyaam Shahar Ramzan o Maa Fiya Minal Fadhal Abdul Hai Luckhnawi ne iske hashiya par likha hai:

“Qiyaam e Ramzan aur Taraweeh ek hi cheez hai”.

قوله، فيام شهر رمضان ويسمى التراويح

- As Sunan al Kubra lil Bayhaqi: V2 P295-296. Baab Maa-rawaa Fee Adad Rakat Qiyaam Fee Shahar Ramzan

Daleel (3): Muta-qaddimeen mein se kisi 1 mohaddis yaa faqeeh ne ye nahi kaha ke is hadees ka talluq namaz e taraweeh ke saath nahi hai.

Daleel (4): Is hadees ko mutaddid ulama ne 20 rakat waali mauzoo o munkar hadees ke muqable mein bataur e mua’ariza pesh kiya hai. Masalan:

- Allama Ze’eli Hanafi - Nasbur Raaya: V2 P153

⁴⁵ Muslim: V1 P254 H736

⁴⁶ Bukhari: V1 P269, H2013; Umdatul Qaari: V11 P128

- b. Haafiz Ibne Hajar Asqalani - Ad Diraaya: V1 P203
- c. Allama Ibne Hama Hanafi - Fathul Qadeer: V1 P427 (Taba'a Darul Fikr)
- d. Allama A'aini Hanafi - Umdatul Qaari: V11 P128
- e. Allama Suyuti - Al Haawi lil Fataawi: V1 P348 waghairahum

Daleel (5): Saail ka sawal sirf Qiyaam e Ramzan se mutalliqa tha, jisko taraweeh kehte hain. Tahajjud ki namaz ke baare mein saail ne sawal hi nahi kiya tha. Lekin Ummul Momineen Syeda Ayesha Siddiqa رضي الله عنها ne jawab mein sawal se zaaed Nabi ﷺ ke Qiyaam e Ramzan waghaira ramzan ki tashreeh farmadi. Lehaza is hadees se 11 rakat taraweeh ka suboot sareehan hai.⁴⁷

Daleel (6): Jin logo'n ka ye daawa hai ke tahajjud aur taraweeh ilaaheda ilaaheda 2 namaze'n hain, unke usool par Nabi ﷺ ne 23 rakat taraweeh (20+3) padhee'n. Jaisa ke un logo'n ka amal hai aur isi raat ko 11 rakat tahajjud (8+3) padhi. (Jaisa ke unke nazdeek Bukhari ki hadees se saabit hota hai)

Yaha'n par ishkaal⁴⁸ ye hai ke is tarha to ye laazim aata hai ke 1 raat mein Aap ﷺ ne 2 dafa witr padhe. Halaa'nke Nabi ﷺ ne farmaya:

"Ek raat mein 2 witr nahi hain".⁴⁹

لا وتران في ليلة.

Is hadees ke baare mein Imam Tirmizi ne farmaya: *"Yaad rahe ke is hadees ke saare raawi siqa hain".*

Choo'nke Rasool Allah ﷺ ke qaul o فعل fe'l mein tazaar nahi ho sakta. Lehaza ye saabit ho gaya ke Aap ﷺ ne raat mein sirf ek witr padha hai. Aap ﷺ se sirf 11 rakat (8+3) saabit hain. 23 saabit nahi hain (20+3) yaane (23) aur (11) waali riwayato'n mein sirf (11) waali riwayat hi saabit hai. Lehaza tahajjud aur taraweeh mein farq karna baatil hai.

Daleel (7): Anwar Shah Kashmiri Deobandi ne ye tasleem kiya hai ke tahajjud aur taraweeh ek hi namaz hai aur in dono mein koi farq nahi hai.⁵⁰ Ye mukhalifeen ke ghar ki gawahi hai. Is Kashmiri qaul ka jawab abhi tak kisi taraf se nahi aaya.

Is Ghar Ko Aag Lag Gai Ghar Ke Chiraagh Se

Daleel (8): Syed Ameer ul Momineen Umar bin Khattab رضي الله عنه bhi tahajjud aur taraweeh dono ko ek hi samajhte the. Tafseel ke liye dekhiye Faiz ul Baari.⁵¹

Daleel (9): Mutaddid ulama ne us shakhs ko tahajjud padhne se mana kiya hai. Jisne Namaz e Taraweeh padhli ho.⁵²

Ye is baat ki waazeh daleel hai ke in ulama ke nazdeek tahajjud aur taraweeh ek hi namaz hai.

Daleel (10): Syedna Jabir bin Abdullah Al Ansari رضي الله عنه ki riwayat:

"Maine Rasool Allah ﷺ ke saath Ramzan mein 8 rakat aur witr padhi"

صلى بنا رسول الله صلى الله عليه وسلم في رمضان ثمان ركعات والوتر.

⁴⁷ Khatma e Ikhtelaaf: P64

⁴⁸

⁴⁹ Tirmizi: V1 P107, H470; Abu Dawood: H1439; Nisai: H1678; Saheeh Ibne Khuzaima: H1101; Saheeh ibne Hibban: H671 (Sanad Saheeh)

⁵⁰ Dekhiye Faiz ul Baari: V2 P420; Al Urf ash Shazee: V1 P166

⁵¹ V2 P420

⁵² Qiyaam ul Lail lil Maroozi Ba-hawaala Faiz ul Baari: V2 P420

Ye bhi is ki muwaiyad⁵³ hai jaisa ke aagey bit tafseel aaraha hai. Lehaza is hadees ka talluq taraweesh ke saath yaqeenan hai. تلك عشرة كاملة

Daleel 3:

Syedna Jabir bin Abdullah al Ansari رضي الله عنه se riwayat hai ke hame'n Rasool Allah ﷺ ne ramzan mein namaz padhai. Aap ﷺ ne 8 rakat aur witr padhe... alkh ⁵⁴

Ek Eteraaz

Is ki sanad mein Muhammad bin Humaid ar Raazi hai.⁵⁵ Jo-ke kazzab hai!

Jawab: Is hadees ko Yaqoob bin Abdullah Al Qummi se Muhammad bin Hameed ke alaawa aur bhi bohot se raawiyo'n ne bayan kiya hai. Masalan:

1. Jafar bin Hameed al Kufi. ⁵⁶
2. Abu Rabe'e. ⁵⁷
3. Abdul A'ala bin Hammad. ⁵⁸
4. Maalik bin Ismail. ⁵⁹
5. Abdullah yaane Ibne Musa. ⁶⁰

Ye saare raawi *Siqa o Sadooq* hain. Lehaza Muhammad bin Hameed par eteraaz ghalat aur madood hai.

Doosra Eteraaz

Iski sanad mein Yaqoob al Qummi *Zaeef* hai. Iske baare mein Imam Daraqutni ne kaha: "ليس بالقوي"

Jawab: Yaqoob al Qummi *Siqa* hai. Isey jamhoor ulama ne *Siqa* qaraar diya hai.

1. Nisai ne kaha: ليس به بأس
2. Abul Qasim at Tabrani ne kaha: *Siqa*
3. Ibne Hibban ne Kitab us Suqaat mein zikr kiya (Aur iski hadees ko Saheeh qaraar diya hai)
4. Jareer bin Abdul Hameed isey *Momin Aal Firaun* kehte the.
5. Ibne Mahdi ne isse riwayat bayan ki. ⁶¹
Aur ibne Mahdi sirf *Siqa* se riwayat karte hain. ⁶²
6. Haafiz Zahabi ne kaha: *Sadooq*. ⁶³
7. Ibne Khuzaima ne iski hadees ko *Hasan* qaraar diya hai.
8. Nooruddin al Haithami ne iski hadees ko *Hasan* qaraar diya hai.
9. Imam Bukhari ne Ta'aliqaat mein isse riwayat li hai aur apni *At Tareekh al Kabeer*⁶⁴ mein is par ta'an nahi kiya. Lehaza wo unke nazdeek baqa'ul e Thanwi *Siqa* hai. ⁶⁵

⁵³

⁵⁴ Saheeh ibne Khuzaima: V2 P138 H1070; Saheeh ibne Hibban (Al Ehsan): V4 P62-64, H2401,2406

⁵⁵ Mukhtasar Qiyaam ul Lail lil Maroozi: P197

⁵⁶ Al Kamil by Ibne A'adee: V5 P1889; Al Mojam us Sagheer lit Tabrani: V1 P190

⁵⁷ Az Zahrani/Musnad Abu Ya'ala Al Mausuli: V3 P336-337 H1801; Saheeh Ibne Hibban: H1024-2406

⁵⁸ Musnad Abu Ya'ala: V3 P336 H1801; Al Kamil by Ibne A'adee: V5 P1888

⁵⁹ Saheeh ibne Khuzaima: V2 P138 H1070

⁶⁰ Saheeh Ibne Khuzaima: V2 P138 H1070

⁶¹ Tehzeeb ut Tehzeeb: V11 P342-343

⁶² Tadreeb ur Raawi: V1 P317

⁶³ Al Kaashif: V3 P255

⁶⁴ V8 P391 ت 3443

⁶⁵ Qawaaed Fee Uloom ul Hadees by Zafar Ahmad Thanwi: P136

10. Haafiz ibne Hajar ne Fathul Baari⁶⁶ mein iski munfarid hadees par sukoot kiya hai aur ye sukoot (Deobandiyo'n ke nazdeek) iski tehseen e hadees ki daleel hai.⁶⁷

Teesra Eteraaz:

Is riwayat ki sanad mein Isa bin Jaariya *Zaeef* hai. Is par Ibne Muyeen, As Saaji, Al Uqaili, Ibne A'adee aur Abu Dawood ne Jirah ki hai. Baaz ne Munkir ul Hadees bhi likha hai.

Jawab: Isa bin Jaariya jamhoor ulama ke nazdeek *Siqa*, *Sadooq* yaa *Hasan ul Hadees* hain:

1. Abu Zara'ah ne kaha: لا بأس به
2. Ibne Hibban ne *Kitab As Suqaat* mein zikr kiya hai.
3. Ibne Khuzaima ne iski hadees ko *Saheeh* kaha hai.
4. Al Haithami ne iski hadees ki *Tasheeh* ki.⁶⁸
Aur isey *Siqa* kaha.⁶⁹
5. Al Boosiri ne Zawaed Sunan Ibne Majah mein iski hadees ki *Tehseen* ki hai.⁷⁰
6. Az Zahabi ne iski munfarid hadees ke baare mein إسناده وسط kaha.
7. Bukhari ne At Tareekh al Kabeer⁷¹ mein isey zikr kiya hai aur is par ta'an nahi kiya.
8. Haafiz ibne Hajar ne Fathul Baari mein iski hadees par sukoot kiya.⁷²
9. Haafiz Munziri ne iski ek hadees ko بإسناد جيد kaha.⁷³
10. Abu Haatim ar Raazi ne isey zikr kiya aur is par koi jirah nahi ki.⁷⁴
Abu Haatim ka sukoot (Deobandiyo'n ke nazdeek) raawi ki *Tauseeq* hoti hai.⁷⁵
11. Nemwi Hanafi ne iski bayan karda ek hadees ko إسناده صحيح kaha.⁷⁶

Maloom hua ke ye sanad *Hasan* hai.

Daleel 4:

Syedna Ubai bin Ka'ab رضي الله عنه se riwayat hai ke maine Ramzan mein 8 rakat aur witr padhi aur Nabi ﷺ ko bataaya to Aap ﷺ ne kuch (rad) bhi nahi farmaya:

Pas ye razaa-mandi waali sunnat ban gai.⁷⁷

شكانت سنة الرضا.

Allama Haithami ne is hadees ke baare mein farmaya:

"Isey Abu Ya'ala ne riwayat kiya aur isi tarha Tabrani ne *Ausat* mein riwayat kiya aur uski sanad *Hasan* hai".⁷⁸

رواه أبو يعلى والطبراني بنحوه في الأوسط وإسناده حسن.

Is hadees ki sanad wohi hai jo Hadees e Jabir رضي الله عنه ki hai. Dekhiye Daleel 3.

Safaraz Khan Safdar Deobandi likhte hain: "Apne waqt mein agar Allama Haithami ko sehat aur suqam ki parakh nahi to aur kisko thi?"⁷⁹

⁶⁶ V3 P12 H1129

⁶⁷ Qawaaed Fee Uloom ul Hadees: P55

⁶⁸ Majmua Az Zawaaed: V2 P72

⁶⁹ Majmua Az Zawaaed: V2 P185

⁷⁰ Dekhiye, Hadees: 4241

⁷¹ V6 P385

⁷² V3 P10 H1129

⁷³ At Targheeb wat Tarheeb: V1 P507

⁷⁴ Al Jirah wa Ta'adeel: V6 P273

⁷⁵ Qawaaed Fee Uloom ul Hadees: P247

⁷⁶ Asaar as sunan: H960 a'an Jaabir رضي الله عنه

⁷⁷ Musnad Abi Ya'ala: V3 P236 H1801

⁷⁸ Majmua az Zawaaed: V2 P74

⁷⁹ Ahsan ul Kalaam: V1 P233; Tauzeeh ul Kalaam: V1 P279

Daleel 5:

Syedna Ameer ul Momineen Umar bin Khattab رضي الله عنه ne Syedna Ubai bin Ka'ab aur Syedna Tameed ad Daari رضي الله عنه ko hukum diya ke logo'n ko (Ramzan mein raat ke waqt) 11 rakat padhae'n.⁸⁰ Ye hadees bohot si kitabo'n mein maujood hai. Masalan

1. Sharah Ma'ani ul Asaar⁸¹ واحتج به
2. Al Mukhtarah lil Haafiz Ziya al Maqdisi.⁸²
3. Ma'arefa as Sunan wal Asaar lil Bayhaqi.⁸³
4. Qiyaam ul Lail lil Maroozi.⁸⁴
5. Musannaf Abdur Razzaq.⁸⁵
6. Mishkat ul Masabeeh.⁸⁶
7. Sharah as Sunnah lil Baghwi.⁸⁷
8. Al Mazhab Fee Ikhtesar as Sunan al Kabeer liz Zahabi.⁸⁸
9. Kanzul Ummal.⁸⁹
10. As Sunan al Kubra lin Nisai.⁹⁰ Is Farooqi hukum ki sanad bilkul Saheeh hai.

Daleel (1): Iske tamaam raawi zabardast qism ke *Siqa* hain.

Daleel (2): Is sanad ke kisi raawi par koi jirah nahi hai.

Daleel (3): Isi sanad ke saath ek riwayat Bukhari: Kitab ul Hajj mein bhi maujood hai.⁹¹

Daleel (4): Shah Waliullah ad Dahelwi ne *Ahle Hadees* se naqal kiya hai ke Muwatta ki tamaam ahadees *Saheeh* hain.⁹²

Daleel (5): Tahawi Hanafi ne لهذا يدل keh kar ye asar bataur e hujjat pesh kiya hai.⁹³

Daleel (6): Zia al Maqdisi ne Al Mukhtarah mein ye asar laakar apne nazdeek iska Saheeh hona saabit kar diya hai.⁹⁴

Daleel (7): Imam Tirmizi ne is jaisi ek sanad ke baare mein kaha: *Hasan Saheeh*.⁹⁵

Daleel (8): Is riwayat ko muta-qaddimeen mein se kisi 1 mohaddis ne bhi *Zaeef* nahi kaha.

Daleel (9): Allama Baaji ne is asar ko tasleem kiya hai.⁹⁶

Daleel (10): Mashoor Ghair Ahle Hadees Muhammad Ali an Nemwi (d1322 h) ne is riwayat ke baare mein kaha: “*Wa Isnaada Saheeh*”.⁹⁷ Aur iski sanad *Saheeh* hai.

(Lehaza baaz muta'assib logo'n ka 15th sadee mein isey muztarib kehna baatil aur be-buniyaad hai)

⁸⁰ Muwatta Imam Maalik: V1 P114 H249; Sunan al Kubra lil Bayhaqi: V2 P496

⁸¹ V1 P293

⁸² Ba-hawaala Kanzul Ummal: V8 P407 H23465

⁸³ Qalbi V2 P367-368; Printed V2 P305 H1366

⁸⁴ P200

⁸⁵ Ba-hawaala Kanzul Ummal: V8 P407 H23465

⁸⁶ P115 H1302

⁸⁷ V4 P120 H990

⁸⁸ V2 P461

⁸⁹ V8 P407 H23465

⁹⁰ V3 P113 H4687

⁹¹ H1858

⁹² Hujjatullahil Baalegha: V2 P241 (Urdu)

⁹³ Ma'ani ul Asaar: V1 P193

⁹⁴ Dekhiye Ikhtesaar Uloom ul Hadees: P77

⁹⁵ H926

⁹⁶ Muwatta Bi-Sharah Az Zarqaani: V1 P238 H249

⁹⁷ Asaar as Sunan: P250

Sunnat Khulafa e Rashideen ﷺ

Rasool Allah ﷺ ne farmaya:

“Pas tum mein se jo ye (ikhtelaf) paae to is par (laazim) hai ke meri sunnat aur mere khulafa e rashideen mahdiyyeen ki sunnat ko laazim pakadle. Isey apne daanto’n ke saath (mazboot) pakadlo”.⁹⁸

فمن أدرك منكم فعله بسنتي وسنة الخلفاء الراشدين المهديين
عضوا عليها بالنواجذ.

Is hadees ke baare mein Imam Tirmizi ne farmaya: “Haaza Hadees, Hasan Saheeh”.

Yaad rahe ke Syedna Umar رضى الله عنه ka Khalifa e Raashid hona nass e saheeh se saabit hai aur is par musalmano ka ijma hai.

Ek doosri hadees mein hai ke Nabi e Kareem ﷺ ne farmaya:

“Mere baad in 2 shakhso’n Abu Bakar aur Umar رضى الله عنهما ki iqtada (ataa-at) karna”.⁹⁹ Is hadees ke baare mein Imam Tirmizi ne farmaya: “Haaza Hadees Hasan”.

اقتدوا بالذين من بعدي أبي بكر و عمر.

Lehaza saabit hua ke ye Farooqi Hukum bhi hadees marfoo ke hukum mein hai. Jabke marfoo ahadees bhi uski taaed karti hain aur 1 bhi saheeh marfoo hadees iske mukhalif nahi hai.

Daleel 6:

Syedna as Saaeb bin Yazid رضى الله عنه se riwayat hai:

“Ham (Sahaba Ikram رضى الله عنهم) Syedna Umar bin Khattab رضى الله عنه ke zamaane mein 11 rakat padhte the”.¹⁰⁰

كنا نقوم في زمان عمر بن الخطاب رضي الله عنه بإحدى عشرة
ركعة... إلخ

Is riwayat ke tamaam raawi jamhoor ke nazdeek Siqa o Sadooq hain.

Jalaluddin Suyuti (d 911h) is riwayat ke baare mein likhte hain:

“Aur ye (11 rakat waali riwayat) Musannaf Saeed bin Mansoor mein bohot Saheeh sanad ke saath hai”.¹⁰¹

وفي مصنف سعيد بن منصور بسند في غاية الصحة.

Lehaza saabit hua ka 11 rakat Qiyaam e Ramzan (Taraweeh) par Sahaba Ikram رضى الله عنهم ka ijma hai.

Daleel 7:

Musannaf Ibne Abi Shaiba (d 235h) mein hai ke:

“Beshak Syedna Umar رضى الله عنه ne logo’n ko Syedna Ubai (bin Ka’ab) aur Syedna Tameem (ad Daari) رضى الله عنهما par jamaa kiya. Pas wo dono 11 rakat padhate the”.¹⁰²

إن عمر جمع الناس على أبي وتميم فكانا يصليان إحدى عشرة
ركعة إلخ.

Is riwayat ki sanad bilkul Saheeh hai aur uske saar raawi Bukhari aur Muslim ke hain aur bil-ijma Siqa hain.

⁹⁸ Sunan Tirmizi: V2 P96 H2676

⁹⁹ Sunan Tirmizi: V2 P207 H3662; Sunan Ibne Majah: H97

¹⁰⁰ Sunan Saeed bin Mansoor ba-hawaala Al Haafi lil Fataawa: V1 P349; Haashiya Asaar as Sunan: P250

¹⁰¹ Al Masabeeh Fis Salat at Taraweeh lii Suyuti: P15; Al Haawi lil Fataawa: V1 P350

¹⁰² V2 P392 H7670

Daleel 8:

Nabi e Kareem ﷺ se 20 rakat taraweesh qata'an saabit nahi hain.

Anwar Shah Kashmiri Deobandi farmate hain:

“*Aur jo 20 rakat hain to wo Aap ﷺ se Zaeef sanad ke saath (marwi) hai aur uske Zaeef hone par ittefaq hai*”.¹⁰³

وأما عشرون ركعة فهو عنه عليه السلام بسند ضعيف وعلى ضعفه إتفاق.

Lehaza 20 rakat waali riwayat ko Ummat e Muslima ka *Talqi bir Radd* haasil hai. Yaane ummat ne isey bil ittefaq radd kar diya hai.

Tahawi Hanafi aur Muhammad Ahsan Nanotwi kehte hain:

“*Beshak Nabi ﷺ ne 20 (rakat) nahi padhi, balke 8 padhi hain*”.¹⁰⁴

لأن النبي عليه الصلوة والسلام لم يصلها عشرين بل ثمانين.

Khaleel Ahmad Saharanpuri Deobnadi ne kaha: “*Aur Sunnat e Muakkadah hona Taraweesh ka 8 rakat to ba-ittafaq hai*”.¹⁰⁵

Abdush Shukoor Luckhnawi ne kaha: “*Agarche Nabi ﷺ se 8 rakat taraweesh masnoon hai aur 1 Zaeef riwayat mein Syedna Ibne Abbas رضي الله عنه se 20 rakat bhi...*”¹⁰⁶

Ye hawaale bataur e ilzam pesh kiye gae hain.

Daleel 9:

Ameer ul Momineen Syedna Umar bin Khattab رضي الله عنه se ba-sanad e saheeh muttasil 20 rakat taraweesh qata'an saabit nahi hai. Syedna Yahya bin Saeed al Ansari aur Syedna Yazeed bin Rumman رضي الله عنهما ki riwayatate'n *munqata* hain (is baat ka eteraaf hanafi taqleedi ulama ne bhi kiya hai) aur baaqi jo kuch bhi hai wo naa to khalifa ka hukum hai aur naa khalifa ka amal aur naa khalifa ke saamne logo'n ka amal. *Zaeef* aur *Munqata* riwayat ko wohi shakhs pesh karta hai jo khud *Zaeef* aur *munqata* hota hai.

Daleel 10:

Kisi 1 sahaabi se ba-sanad e muttasil 20 rakat taraweesh qata'an saabit nahi hai. تلك عشرة كاملة

Lehaza saabit hua ke 11 rakat Sunnat e Rasool ﷺ, Sunnat e Khulafa e Rashideen رضي الله عنهم اجمعين aur Sunnat e Sahaba Ikram رضي الله عنهم اجمعين hai.

Abu Bakar bin al Arbi (d 543h) ne kya khoob farmaya hai:

“*Aur Saheeh ye hai ke 11 rakat padhni chaahiye (yehi) Nabi ﷺ ki namaz aur qiyaam hai aur uske alaawa jo a'adaad hain to unki koi asal nahi hai*”.¹⁰⁷

والصحيح أن يصلى إحدى عشرة ركعة صلاة النبي صلى الله عليه وسلم وقيامه فأما غير ذلك من الأعداد فلا أصل له.

Imam Maalik رضي الله عنه se marwi hai ke unho'n ne farmaya:

“*Main to apne liye 11 rakaat q'r (Taraweesh) ka qaael hu'n aur isi par Syedna Umar bin Khattab رضي الله عنه ne logo'n ko jamaa kiya tha aur yehi Rasool Allah ﷺ ki namaz*

الذي أخذ لنفسه في قيام رمضان، هو الذي جمع به عمر بن الخطاب الناس إحدى عشرة ركعة وهي صلوة رسول الله صلى الله عليه وسلم ولا أدري من أحدث هذا الركوع الكثير.

¹⁰³ Al Urf as Shazee: V1 P166

¹⁰⁴ Haashiya At Tahaawi A'ala Al Dur al Mukhtaar: V1 P295;

Hashiya Kanzud Daqaaeq: P36 Hashiya 4

¹⁰⁵ Baraheen e Qaateh: P195; P109

¹⁰⁶ Ilm ul Fiqa: P198

¹⁰⁷ A'aarzatul Ahwazee Sharah Tirmizi: V4 P19

*hai. Mujhe pataa nahi ke logo'n ne ye bohot si rakat
kaha'n se nikaal li hain?"*¹⁰⁸

Qaraeen e Ikraam!

Mutaddid ulama (ba-shamool ulama e ahnaaf) se 11 rakaat (Taraweeh) ka sunnat hona saabit hai. Choo'nke hamare pyaare Nabi ﷺ aur Khulafa e Rashideen aur Sahaba Ikram رضى الله عنهم se 11 rakat saabit hain. Jaisa ke oopar guzra hai. Lehaza hame'n kisi aalim ka hawaala dene ki yaha'n koi zaroorat nahi hai. وفيه كفاية لمن له دراية

¹⁰⁸ Kitab at Tahajjud: P176 H890; another edition:P287

Mas-ala Taraweeh Ke Ek Ishtehaar Par Nazar

Mere ek dost (Haafiz Firdaus Hazrawi) ne mujhe 1 ishtehaar diya, jisme ye daawa kiya gaya hai ke “Masnoon Taraweeh 20 Hain” aur ye mutaalba kiya hai ke iska mudallal jawab likha jaae. Lehaza ye mukhtasar jawab insaaf-pasand qaari ki khidmat mein pesh kiya jaata hai. 20 rakat taraweeh ki sunnat ka daawa karne waale ki baat “Qaula” se shuru karke iska jawab likha gaya hai.

Qaula: Hadees 1: “Hazrat Abdulalh bin Abbas رضي الله عنه farmate hain ke beshak Rasool e Kareem ﷺ ramzan mein 20 rakat (Taraweeh) aur witr padhte the”.¹⁰⁹

Jawab: Ye hadees mauzoo o man-ghadat hai.

Musannaf Ibne Abi Shaiba (V2 P394) mein ye riwayat Ibrahim bin Usman a’an Al Hakam a’an Mukhsim a’an Ibne Abbas ki sanad ke saath hai. Iske raawi Ibrahim ke baare mein Allama Ze’eli Hanafi (d 762h) farmate hain: “Imam Ahmad ne kaha: Ye Munkir Ahadees Bayan Karta Tha”.¹¹⁰

Allama Ze’eli Hanafi ne Nasbur Raaya (V2 P66) mein iski 1 hadees ko Zaeef kaha aur (P67 par) Bayhaqi se ye qaul ke: “Wo Zaeef Hai” naqal kiya hai. Aur (V2 P153 par) Abul Fatah bin Ayyub ar Raazi al Faqeeh se ye qaul naqal kiya hai ke: “Aur Uske Zaeef Hone Par Ittefaq Hai”.

A’aini Hanafi famrate hain:

“Isey (Ibrahim bin Usman ko) Sha’aba ne Kaazib (jhoota) kaha hai aur Ahmad, Ibne Muyeen, Bukhari aur Nisai waghaira ne Zaeef kaha hai aur Ibne A’adee ne apni kitab Al Kaamil mein is hadees ko us shakhs ki Munkir Riwayaat mein zikr kiya hai”.¹¹¹

كذبه شعبة وضعفه أحمد و ابن معين والبخاري والنسائي وغيرهم
وأوردله ابن عدي هذا الحديث في الكامل في مناكيره.

Ibne Hama Hanafi ne Fathul Qadeer¹¹² aur Abdul Hai Luckhnawi ne apne Fataawa¹¹³ mein is hadees par jirah ki hai. Anwar Shah Kashmiri Deobandi is hadees ke baare mein likhte hain:

“Aur jo 20 rakat hain to wo Aap ﷺ se Zaeef sanad ke saath (marwee) hain aur uske zaeef hone par ittefaq hai”.¹¹⁴

وأما عشرون ركعة فهو عنه عليه السلام بسند ضعيف وعلى
ضعفه اتفاق.

Unke alaawa aur bhi Deobandi ulama ne is hadees aur uske raawi par jirhe’n ki hain. Masalan, dekhiye Muhammad Zakariya Kandhelwi Deobandi Tableeghi ki kitab¹¹⁵ wahgaira.

Abu Shaiba Ibrahim bin Usman par mohaddiseen ki shadeed jurooh ke liye dekhiye Mizan ul Etedaal¹¹⁶, Tehzeeb ut Tehzeeb¹¹⁷ waghaira. Allama Suyuti ne is hadees ke raawi par shadeed jirah ki aur kaha:

“Ye hadees sakht zaeef hai, isse hujjat qaaem nahi hoti”.¹¹⁸

هذا حديث ضعيف جداً لا تقوم به حجة.

Lehaza isey koi talqi bil-qaul haasil nahi hai. Balke bade-bade ulama Masalan Haafiz Zahabi, Allama Ze’eli, Allama A’ini aur Ibne Hama waghairahum ne to isey radd kar diya hai. Yaane is riwayat ko talqi bir radd haasil hai. Lehaza an-padh logo’n ko dhoka dena intehaai qaabil e mazammat hai.

Qaula: Hadees 2: Yahya bin Saeed farmate hain ke Umar رضي الله عنه ne 1 aadmi ko hukum diya ke logo’n ko 20 rakat.....

¹⁰⁹ Musannaf Ibne Abi Shaiba: V2 P393

¹¹⁰ Nasbur Raaya: V1 P53

¹¹¹ Umdatul Qaari: V1 P128

¹¹² V1 P333

¹¹³ V1 P354

¹¹⁴ Al Urf ash Shazee: V1 P166

¹¹⁵ Aujaaz ul Masaalik: V1 P397

¹¹⁶ V1 P47-48

¹¹⁷ V1 P144-145

¹¹⁸ Al Haawi: V1 P347

Jawab: Ye sanad *Munqata* hai.

Nemwi Sahab (d 1322h) likhte hain:

“Main kehta hu’n ke uske raawi sacche hain, lekin
Yahya bin Saeed al Ansari ne Umar رضي الله عنه ko nahi
paaya”.¹¹⁹

قلت: رجاله ثقات لكن يحي بن سعيد الأنصاري لم يدرك عمر.

Aisee munqata aur be-sanad riwayat ko intehai ahem mas-ala mein pesh karna aakhir kaun se deen ki khidmat hai?

Qaula: Hadees 3: Imam Hasan رضي الله عنه farmate hain ke Hazrat Umar رضي الله عنه ne logo’n ko..... Wo unhe’n 20 rakat taraweeh padhate the. (Nuskha Abu Dawood).

Jawab: Ye baad safed jhoot hai. Hamare paas Sunan Abu Dawood ka jo nuskha hai, isme ye riwayat bilkul nahi hai. Hamare nuskhe¹²⁰ mein jo riwayat hai isme:

“wo unhe’n 20 raate’n padhate the”.

فكان يصلي لهم عشرين ليلة.

ke alfaaz hain. Imam Bayhaqi ne yehi hadees Imam Abu Dawood se naqal ki hai isme bhi 20 raate’n ka lafz hai.¹²¹

Isi tarha Mishkat al Masabeeh aur Tohfa al Ashraaf waghairahuma mein bhi yehi hadees Abu Dawood se 20 raate’n ke lafz ke saath manqool hai.

Haafiz Ze’eli Hanafi ne Nasbur Raaya¹²² mein Abu Dawood se yehi hadees 20 raato’n ke lafz ke saath naqal ki hai. Iske alaawa aur bhi bohot se hawaale hain. Insaaf ke liye yehi kaafi hain aur jhooto’n par Allah ki laanat hai.

Qaula: Hadees 4: Yazeed bin Rumman رضي الله عنه farmate hain ke log Hazrat Umar رضي الله عنه ke zamaane mein Ramzan mein 23 rakat padhte the.

Jawab: Ye riwayat *Munqata* hai. Jaisa ke Allama A’aini Hanafi ne Umdatul Qaari¹²³ mein tasreeh ki hai.

Nemwi ne kaha:

“Yazeed bin Rumman ne Umar bin Khattab رضي الله عنه ko nahi
paaya”.¹²⁴

يزيد بن رومان لم يدرك عمر بن الخطاب.

Qaula: Hadees 5: Hazrat Saaeb bin Yazeed Sahabi رضي الله عنه farmate hain ke Hazrat Umar رضي الله عنه aur Usman رضي الله عنه ke zamaane mein log ramzan mein 20 rakat taraweeh padha karte the.

Jawab: Bayhaqi¹²⁵ mein ye alfaaz qata’an nahi hain ke log Usman رضي الله عنه ke zamane mein 20 rakat padhte the. Lehaza ye kaatib e ishtehaar ka Usman رضي الله عنه par safed jhoot hai.

Doosre ye ke is riwayat ka ek raawi Ali bin al Ja’ad tashe’e ke saath Majrooh hai. Syedna Moawiya رضي الله عنه waghaira Sahaba Ikram رضي الله عنهم ki tanqees karta tha.¹²⁶ Iski riwayaat Bukhari mein mutaabea’at mein hain aur jamhoor mohaddiseen ne iski *tauseeq* ki hai. Lekin aise mukhtalif fiya raawi ki *Shaaz* riwayat Muwatta Imam Maalik ki *Saheeh* riwayat ke khilaf kyou’n-kar pesh ki jaa sakti hai?

Qaula: Hadees 6: Hazrat Abu Abdur Rahman as Salmi se riwayat hai ke Hazrat Ali رضي الله عنه ne ramzan mein.... Alkh

Jawab: Ye riwayat sakht *Zaeef* hai.

¹¹⁹ Haashiya Asaar as Sunan: P253 H780

¹²⁰ V2 P136 H1429 nushqa misriyya

¹²¹ Sunan Kubra: V2 P498

¹²² V2 P126

¹²³ V11 P127 (Dar ul Fikr Edition)

¹²⁴ Asaar as Sunan: Hashiya P253

¹²⁵ V2 P496

¹²⁶ Dekhiye Tehzeeb ut Tehzeeb waghaira

Sunan Kubra lil Bayhaqi¹²⁷ mein iska ek raawi Hammad bin Shuaib hai. Jisey Imam Ibne Muyeen, Imam Nisai aur Imam Abu Zara'ah waghairahum ne *Zaeef* kaha. Imam Bukhari ne *Munkir ul Hadees*... *تركوا حديثه* kaha.¹²⁸

Is par Nemwi ki jirah ke liye dekhiye Hashiya Asaar us Sunan P254.

Iska doosra raawi Ataa bin as Saaeb Mukhtalat hai. Ze'eli Hanafi ne kaha:

“Lekin wo aakhir mein ikhtelaat ka shikaar ho gaya tha. Aur tamaam jinho'n ne isse riwayat ki hai ikhtelaat ke baad ki hai. Siwaae Sha'aba aur Sufiyaan ke”.¹²⁹

لكنه اختلط بآخره وجميع من روى عنه في الإختلاط إلا شعبة و
سفيان...

Logo'n ko gumrah karne ke liye *Zaeef*, *Munkar* aur *Mauzoo* riwayaat chun-chun kar ishtehaar chaapna bohot hi buree baat hai. Aakhir 1 din marna bhi to hai. Is din ke liye kya jawab soch rakha hai?

Qaula: Hadees 7: Abu Hasana farmate hain ke Hazrat Ali عليه السلام ne hukum diya ke.....

Jawab: Ye sand bhi *Zaeef* hai.

Abul Hasana *Majhool* hai.¹³⁰

Haafiz Zahabi ne kaha: “*Wo Maarooof nahi hai*”.¹³¹

Nemwi ne bhi kaha hai: وهو لا يعرف¹³²

Qaula: Hadees 8: Imam Hussain عليه السلام farmate hain ke Hazrat Ali عليه السلام ne hukum diya 20 rakat padhao... (Musnad Zaid P139)

Jawab: Kaatib e istehaar ka *Zaidi Shiyyo'n* ki man-ghadat Musnad Zaid se hawaala pesh karna intehaai ta'ajjub khaiz hai. Is musnad ke raawi Umro bin Khalid al Waasti ko mohaddiseen ne bil ittefaaq kazzab aur jhoota qaraar diya hai. Imam Ahmad aur Imam Ibne Muyeen waghaira ne kaha: *Kazzab*.¹³³ Wo Zaid bin Ali se *Mauzoo* riwayaat bayan karta hai.¹³⁴

Iska doosra raawi Abdul Aziz bin Ishaq bin Al Baqaal bhi *Ghaali Shia* aur *Zaeef* tha.¹³⁵ Is kitab mein bohot se *Mauzoo* riwayaat hain.¹³⁶

Qaula: Hadees 9: Abdullah bin Masood عليه السلام 20 taraweesh padhate the (Qiyaam ul Lail: P91).

Jawab: Ye sanad *munqata* hai.

Qiyaam ul Lail lil Maroozi ke hamare nuskhe mein P200 par ye riwayat bilaa sanad *A'amsh* se manqool hai. Umdatul Qaari¹³⁷ par Hafs bin Ghayas a'an al A'amsh ke saath iski sanad mazkoor hai. Abdullah bin Masood عليه السلام 32-33 hijri mein Madina mein faut hue. A'amsh 61 hijri mein paeda hue aur Mashoor *Siqa Mudallis* the. Ibne Masood عليه السلام unki paedaesh se bohot arsa pehle faut ho gae the. Lehza is qism ki *munqata* riwayat “*doobte ko unke ka sahaara*” lene ke mutaraadif hai. Iski sanad mein Hafs bin Ghayas bhi *mudallis* hain aur a'an se riwayat kar rahe hain.

Qaula: Hadees 10: Ataa farmate hain ke maine logo'n ko 20 rakat taraweesh aur 3 witr hee padhte paaya. (Ibne Abi Shaiba: V2 P393).

¹²⁷ V2 P496

¹²⁸ Lisan ul Mizaan: V2 P348

¹²⁹ Nasbur Raaya: V3 P58

¹³⁰ Taqreeb ut Tehzeeb: H8053 P401 lil Haafiz Ibne Hajar

¹³¹ Mizan ul Etedaal: V4 P515

¹³² Hashiya Asaar as Sunan: P255

¹³³ Tehzeeb ut Tehzeeb waghaira

¹³⁴ Tehzeeb ut Tehzeeb; Mizan ul Etedaa: V3 P257

¹³⁵ Lisan ul Mizan: V4 P25; Tareekh Baghdad: V1 P458

¹³⁶ Dekhiye Musnad Zaid: P405

¹³⁷ V11 P127

Jawab: Ye naa Quran hai naa Hadees aur naa Ijma aur naa Amal e Khulafa e Rashideen عليه السلام aur naa Amal e Sahaba عليه السلام. Doosre ye ke is tarjua mein “*hee*” ka lafz ghalat hai. Teesre ye ke naa-maloomlogo’n ka amal koi sharai hujjat nahi hai. Cahon’ta ye ke naa-maloomlogo’n ka amal Khulafa e Rashideen عليه السلام ka hukum ke khilaf hai. Jaisa ke aagey aaraha hai. Paachwaa’n ye ke Ahle Madina 41 rakat padhte the.¹³⁸ Kya inka ye amal sharai hujjat hai?

Ishtehaar par mukhtasar tabsara khatam hua. Ab Ahle Hadees ke chand dalaael aaney waale safhaat par mulaaheza farmae’n.

¹³⁸ Sunan Tirmizi: V1 P166 H806

Masnoon Taraweeh Ma'a Witr 11 (8+3=11) Rakat Hain

Ummul Momineen Syeda Ayesha رضي الله عنها farmati hain:

“*Rasool Allah ﷺ Isha ki namaz se farigh hone ke baad subha tak 11 rakat padhte the aur har 2 rakat par salam pherte the aur 1 witr padhte the.... Alkh. Isha ki namaz ko log A'atmah (bhi) kehte hain*”.¹³⁹

كان رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ يصلي فيما بين أن يفرغ من صلاة العشاء، وهي التي يدعو الناس العتمة إلى الفجر إحدى عشرة ركعة يسلم بين كل ركعتين ويوتر بواحدة.... إلخ

Syedna Abu Salma bin Abdur Rahman رضي الله عنه ne Umm Momineen Syeda Ayesha Siddiqah رضي الله عنها se poocha ke “*Rasool Allah ﷺ ki ramzan mein (raat ki) namaz (taraweeh) kaisi hoti thi?*” To Ummul Momineen رضي الله عنها ne farmaya:

“*Ramzan ho yaa ghair ramzan Rasool Allah ﷺ 11 rakat se ziyada nahi padhte the... alkh*”.¹⁴⁰

ماكان يزيد في رمضان ولا في غيره على إحدى عشرة ركعة... إلخ

Syedna Jabir bin Abdullah al Ansari رضي الله عنه se riwayat hai ke:

“*Hame'n Rasool Allah ﷺ ne Ramzan mein namaz padhai. Aap ﷺ 8 rakat aur witr padhte*”.¹⁴¹

صلى بنا رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ في رمضان ثمان ركعات والوتر... إلخ

Syedna Ubai bin Ka'ab رضي الله عنه se riwayat hai: “*Maine Ramzan mein 8 rakat aur witr padhe aur Nabi ﷺ ko bataaya to Aap ﷺ ne kuch bhi nahi farmaya. Pas ye razamandi waali sunnat ban gai*”.¹⁴²

Nooruddin Haithami (d 807h) ne is hadees ke baare mein farmaya: “*Iski sanad acchi hai*”.¹⁴³

Ameer ul Momineen Syedna Umar bin Khattab رضي الله عنه ne Syedna Ubai bin Ka'ab aur Syedna Tameem ad Daari رضي الله عنه ko hukum diya ke logo'n ko (ramzan mein raat ke waqt) 11 rakat padhae'n.¹⁴⁴

Is asar ko mutaddid ulama ne *Saheeh* qaraar diya hai. Muhammad bin Ali an Nemwi (d 1322h) is riwayat ke baare mein likhte hain: “*Isnaad Saheeh*”.¹⁴⁵

Musannaf Ibne Abi Shaiba (d 235h) mein hai ke:

“*Beshak Umar ﷺ ne logo'n ko Ubai (bin Ka'ab) aur Tameem ad Daari رضي الله عنه par jamaa kiya. Pas wo dono 11 rakat padhaate the*”.¹⁴⁶

إن عمر جمع الناس على أبي وتميم فكان يصليان إحدى عشرة ركعة... إلخ

Is riwayat ki sanad bilkul Saheeh hai aur isey Umar bin Shaiba (d 262h) ne bhi Tareekh al Madina¹⁴⁷ mein riwayat kiya hai.

Syedna As Saaeb bin Yazid رضي الله عنه se riwayat hai:

“*Ham Syedna Umar bin Khattab رضي الله عنه ke zamane mein 11 rakaat padhte the*”.¹⁴⁸

كنا نقوم في زمان عمر بن الخطاب رضي الله عنه بإحدى عشرة ركعة... إلخ

¹³⁹ Muslim: V1 P254 H736

¹⁴⁰ Bukhari: V1 P269 H2013; Umdatul Qaari: V11 P128

¹⁴¹ Saheeh ibne Khuzaima: V2 P138 H1070; Saheeh ibne hibban: V4 P62-64 H2401-2406

¹⁴² Musnad Abi Ya'ala: V3 P336 H1801

¹⁴³ Majmua az Zawaad: V2 P74

¹⁴⁴ Muwatta Imam Maalik: P98 H249

¹⁴⁵ Asaar as Sunan: P250

¹⁴⁶ V2 P391-392 H7670

¹⁴⁷ V2 P713

¹⁴⁸ Sunan Saeed bin Mansoor, ba-hawaala Al Haawi lil Fataawa: V1 P349; Hashiya Asaar as Sunan: P250

Is riwayat ke baare mein Allama Jalaluddin as Suyuti (d 911h) ne farmaya:

“ye bohut ziyaada saheeh sanad ke saath hai”.¹⁴⁹

بسنَد في غاية الصحة.

Syedna Abu Zar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

“Beshak jo shakhs Imam ke saath qiyaam karta hai hatta ke wo laut jaae to iske naama e amaal mein saari raat ke qiyaam ka sawab likha jaata hai”.¹⁵⁰

إنه من قام مع الإمام حتى ينصرف كتب له قيام ليلة... إلخ

Imam Tirmizi ne farmaya:

“Haaza Hadees Hasan Saheeh”.

هذا حديث حسن صحيح.

Hamare pyaare Rasool Allah ﷺ (fidaaka abee wa ummi) se 20 rakat qata'an saabit nahi hain.

Anwar Shah Kashmiri Deobandi (d 1352h) farmate hain:

“Aur is baat ke tasleem karne se koi chutkaara nahi hai ke beshak Aap ﷺ ki taraweesh 8 rakat thi aur kisi ek riwayat mein bhi ye saabit nahi hua ke Aap ﷺ ne ramzan mein taraweesh aur tahajjud ilaaheda ilaaheda padhe ho'n.... alk”.

ولا مناص من تسليم أن تراويحه عليه السلام كانت ثمانية ركعات ولم يثبت في رواية من الروايات أنه عليه السلام صلى التراويح والتهجد عليحدة في رمضان... إلخ

Aur farmaya:

“Aur Magar Nabi ﷺ se 8 rakat saheeh saabit hain aur 20 rakat waali jo riwayat hai to wo Aap ﷺ se Zaeef sanad ke saath marwi hai aur uske Zaeef hone par ittefaq hai”.¹⁵¹

وأما النبي صلى الله عليه وسلم فصح عنه ثمان ركعات وأما عشرون ركعة فيهِ عنه عليه السلام بسند ضعيف وعلى ضعفه اتفاق.

Khalifa e Raashid Syedna Umar bin Khattab رضي الله عنه se 20 rakat taraweesh (baa-sanad e saheeh muttasil) qata'an saabit nahi hai. Mukhalifeen jo kuch pesh karte hain wo yaa to *munqata* hai yaa isme Syedna Umar رضي الله عنه ka (qaulan, fe'lan yaa taqreeran) zikr hi nahi hai. Lehaza aisee *zaeef* o *ghair-mutalliq* riwayaat aur naa-maloomlogo'n ke sakht ikhtelafi amal ko Syedna Umar رضي الله عنه ke *saheeh muttasil* aur *saabit* hukum (11 rakat) ke khilaf pesh karna intehaai naapasandida harkat hai.

Mauzuaat Saaheb e Ziya al Masabeeh

Masood Ahmad Khan Deobandi Kamalpuri (Hazro, Zila Atak) ne 1 kitab *Ziya ul Masabeeh Fee Mas-ala at Taraweesh* naami kitab likhi hai. Jis par Ghulam Habib Sahab Panj-peeri Mamaati Deobandi waghaira ki taqrizaat bhi hain. Hamare nazdeek Masood Ahmad Khan ek “*aami*” hai. Magar Ghulam Habib Sahab “*mudzillah*” farmate hain: “*Mohatraf dost Hazrat Maulana Masood Ahmad Sahab Kamalpuri*”.¹⁵²

Choo'nke mazkoora kitab mein kizb o *iftra-aat* ke zariye saada-lauh logo'n ko dhoka dene ki koshish ki jaa rahi hai. Is liye raaqim ul huroof ye khula khat likh raha hai. Warna Masood Ahmad jaise ashkhaas kisi jawab ke mustahiq nahi hain. Kyou'nke aise ashkhaas ka jawab *bhains ke aagey been bajaane* ke mutaraadif hai. In logo'n ki “*Naa Maanu'n*” aur “*Kawwa Safed Hai*” waali policy aakhir kissey posheeda hai?

¹⁴⁹ Al Masabeeh Fis Salaat at Taraweesh lis Suyuti: P15; Al Haawi lil Fataawa: V1 P350

¹⁵⁰ Jaame Tirmizi: V1 P166 H806

¹⁵¹ Al Urf ash Shazee: V1 P166

¹⁵² Taqrizaat Zia ul Masabeeh: P4

Jhoot bolna intezaai buri baat aur gunah e kabira hai. Tamaam shariyato'n mein iski mazammat maujood hai. Rabbul A'alameen farmate hain:

Jhoot To Wo Log Banaate Hain, Jin ko Yaqeen Nahi
Allah Ki Ayato'n Par Aur Wohi Log Jhootey Hain.¹⁵³

إِنَّمَا يَفْتَرِ الْكَاذِبُ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ
الْكَاذِبُونَ

Iske bawajood be-shumar log din-raat musalsal jhoot bolte rehte hain. Taa-ke safed ko siyaah aur siyaah ko safed “saabit” kar de'n. In ashkhaas mein se ek “maulana” Masood Ahmad Khan Sahab hain. Ab aapke saamne is “maulana” ke chand safed jhoot pesh kiye jaate hain.

¹⁵³ Surah Nahal: 105 (Tafseer e Usmani Ma'a Tarjuma Mahmood
Hasan Sahab: P325)

Akazeeb e Masood

Jhoot Number 1:

Masood Ahmad Khan Sahab likhte hain: “Aap ﷺ ne farmaya wo namaz jisse tum sote ho (tahajjud) wo is namaz taraweeh se jiska tum qiyaam karte ho afzal hai”. (Bukhari Qiyaam e Ramzan).¹⁵⁴

Khud-saakhta braket aur ghalat tarjuma se dar-guzar karte hue arz hai ke Saheeh Bukhari yaa Imam Bukhari رضى الله عنه ki kisi kitab mein Syedna o Mehboobana o Imamana Muhammad ﷺ (fidaaka roohi wa abee wa ummi) ki aisee koi hadees maujood nahi hai. Jiska zikr Masood Ahmad Sahab ne kiya hai. Balke ye ibaaarat Syedna al Imam Mujahid, Khalifa e Raashid Umar رضى الله عنه ka qaul hai.¹⁵⁵

Jisey naam nihaad “*maulana*” ne marfoo bayan kar diya hai. Halaa’nke Deobandiyo’n ke “*mustanad maulana*” Anwar Shah Kashmiri Deobandi bhi isey Syedna Umar رضى الله عنه ka qaul qaraar dete hue farmate hain: “*Yaane Syedna Umar رضى الله عنه ne tahajjud aur taraweeh ko 1 namaz qaraar diya hai*”.¹⁵⁶

Jhoot Number 2:

Masood Ahmad Sahab farmate hain: “*Is hadees mein hai ke Aap ﷺ 1 salam se 4 rakat padhte the*”.¹⁵⁷

Halaa’nke hadees e Syeda Ayesha رضى الله عنها mein “*1 salam*” ka qata’an koi zikr nahi hai aur ye hadees “*1 salam*” ke alfaaz ke baghair Masood Ahmad Sahab ne apni isi kitab ke P56-57 par naqal ki hai. Agar naam nehaad “*maulana*” saheb Saheeh Bukhari waghaira ki is hadees mein “*1 salam*” ka lafz saraahatan dikhaa de’n to unhe’n Saheeh Bukhari ka 1 set bataur e inaam diya jaaega. In sha Allah.

Aur agar naa dikhaa sake’n to.....?

Jhoot Number 3:

Deobandiyo’n ke “*maulana*” aur “*mohtaram dost*” mazeed likhte hain: “*Is liye ke Daur e Farooqi mein khud Ubai bin Ka’ab رضى الله عنه 20 rakat taraweeh padhate the*” (Bayhaqi: V2 P694),¹⁵⁸

Bayhaqi ki Sunan al Kubra mein mahula-baala safha sirey se maujood hi nahi hai. Balke mujhe bawajood sakht talaash ke As Sunan al Kubra: V1-V10 kahee’n bhi ye hawaala nahi mila hai. Lehaza Masood Ahmad Sahab ka darj e baala bayan Syedna Ubai bin Ka’ab رضى الله عنه aur Bayhaqi dono par *safed jhoot* hai.

Ghaleban isi qism ke akazeeb ki buniyad par “*hazrat maulana*” Ghulam Habib Sahab waghaira ek aami shakhs ki taareef mein ratb-ul-lisaan hain. Is qism ke *mutham bil kizb* aur *matrook ul hadees* qism ke logo’n ki kitabe’n baaz log mere paas le aate hain, ke jawab likhe’n.

Aap khud faisla kare’n ke jo log *waza’a ul hadees* ke na-masood karobaar mein sar-ta-paa gharq ho’n. Allah A’azz wa Jal aur Rasool Allah ﷺ par kizb o iftra se baaz naa atey ho’n. Inka jawab kaha’n kaha’n tak likha jaaega? Aakhir ek din Khaliq e Kaaenaat ke darbar mein bhi pesh hona hai. Is din wo log kis tarha apne aap ko bachae’nge jo duniya mein jhoot bolte the?

1. Masood Ahmad Khan Sahab ke mamdooh Qaari Chun Muhammad Sahab Deobandi ne 1 risaala *Qjraa-at Khalf al Imam* shaaya kiya hai. Jisme baaz muqamaat par sareehat jhoote hawaale diye hain. Masalan wo likhte hain: “*Kyou’nke Nabi ﷺ ne farmaya:*

¹⁵⁴ Zia ul Masabeeh: P20

¹⁵⁵ Bukhari Ma’a Umdatul Qaari: V11 P125 H2010

¹⁵⁶ Faiz ul Baari: V2 P420

¹⁵⁷ Zia ul Masabeeh: P58

¹⁵⁸ Zia ul Masabeeh P63

159. ”(Muwatta Imam Maalik) من كان له امام فقرة الامام له قراءة

Halaa’nke ye riwayat in alfaaz ke saath Muwatta Imam Maalik mein qata’an maujood nahi hai.

2. Qaari Sahab likhte hain:

160. ”(Abu Dawood: V1 P118) لا صلوة إلا بفاتحة الكتاب وماتيسر farmate hain: Hazrat Abu Saeed Khudri ؓ

Halaa’nke Sunan Abu Dawood mein ye riwayat in alfaaz ke saath qata’an aur yaqeenan maujood nahi hai.

3. Qaari Sahab Jareer a’an Sulaiman at Tameemi alkh ek riwayat ba-hawaala Saheeh Muslim: P174 naqal karte hain aur matan e hadees mein 1 izaafa karne ke baad farmate hain An Nisaai: P146.¹⁶¹

Halaa’nke Jareer a’an Sulaiman at Tameemi ki ye riwayat sirey se Sunan Nisai mein maujood hi nahi hai. Abu Muhammad Ali bin Ahmad bin Saeed bin Hazam al Andalusi (d 456h) sach farmate hain:

”Waza’a hadees (ka fitna) us waqt tak baaqi rahega, jab tak iblees aur uske paerukaar zameen par maujood hain”.¹⁶² وأما الوضع في الحديث قباق مادام إبليس وأتباعه في الأرض.

Tafseel ke liye hamare ustad e mohtaram Maulana Badiuddin ar Rasshadi as Sindhi ؓ ki kitab *At Tawaam al Mara’asha Fee Tahrifaat Ahlur Raai al Madhasha* aur raaqim ul huroof ki kitab *Akazeeb Aal e Deoband* ka mutalea intehaai mufeed hai.

Yaha’n par bataur e tambeeh “maulana” Masood Ahmad Sahab aur Qaari Chun Muhammad Sahab ke ye akazeeb kitaabat ki ghalatiya’n nahi hain. Kyou’nk Tariq bin Tasleem ash Shafai al Hazrawi ne Masood Ahmad Sahab ko unke baaz akazeeb ki is kitab (Zia ul Masabeeh) ke chapne se pehle ittela de rakhi thi aur Qaari Sahab ko raaqim ul huroof ne *Noor uz Zulaam Fee Mas-ala al Fateha Khalf al Imam* mein mutanabbe kar diya tha. Magar iske bawajood unho’n ne apni kizb-bayaanio’n se rujoo nahi kiya.

Baaqi raha sanjeeda logo’n ka ilmi jawab to is ke liye Jamat Ahle Hadees haazir hai. Habib ur Rahman Aazmi Deobandi ne taraweesh par 1 kitabcha likha hai. Jiska Maulana Nazeer Ahmad Rahmani Aazmi ؓ ne *Anwaar Masabeeh* ke naam se jawab diya hai. Is jawab ke jawab ka qarz un logo’n par baaqi hai, jo ye daawa karte hain ke “sirf aur sirf 20 rakat taraweesh ramzan mein jamat ke saath sunnat e muakkadah hai”. “Isse kam padhne waala sunnat e muakkadah ka taarik hai aur uska mustahiq hai ke isey shafaa-at naseeb naa ho. 20 se ziyaada ki jamat saabit nahi:”, waghaira waghaira.¹⁶³

Masood Ahmad Sahab and Party ke tamaam risaale hanfiyo’n ke mazkoora baala daawe ko saabit nahi kar sakey hain. Lehaza unki haisiyat هباء منثوراً se ziyaada nahi hai.

Walhamdulillah A’alaa Zaalik

Fateha ke mas-ala par aap meri kitab *Al Kawaakib ad Durriya Fee Wujoob al Fateha Khalf al Imam Fis Salat al Jahriyya* dekh sakte hain.

Wama A’alaina Illal Balaagh

¹⁵⁹ Qirat Khalf al Imam: P32

¹⁶⁰ Qirat Khalf al Imam: P32

¹⁶¹ Qirat Khalf al Imam: P11

¹⁶² Al Mahalla: V9 P13 Mas-ala # 1514

¹⁶³ Tafseel ke liye dekhiye Anwar Masabeeh: P28-32

Nusrat ur Rahman Fee Tehqeeq Qiyaam e Ramzan

Muhammad Shoaib Quraishi Sahab (Deobandi) ne Samiullah Sahab (Ahle Hadees) ke radd mein 1 mazmoon ba-naam *Izhaar e Haq us Saheeh Fee A'adaad at Taraweeh* likha hai. Nusrat ur Rahman mein is mazmoon ka mukhtasar tanqeedi jaaeza pesh e khidmat hai. Shoaib Sahab ka bayan *Qaula* se aur is par radd *Aqool* se likha gaya hai.

Qaula 1: “*Is par 7 afraad ne jirah ki hai*”. Yaane Isa bin Jaariya....¹⁶⁴

Aqool: Abu Dawood ki jirah saabit nahi hai. Baaqi bache 5 (Ibne Muyeen, Nisai, As Saaji, Al Uqaili aur Ibne A'adee) unke muqable mein *tauseeq* darj e zail ulama se saabit hai.

Abu Zara'ah, Ibne Hibban, Ibne Khuzaima, Al Haithami, Az Zahabi, Al Boosiri aur Ibne Hajar. Lehaza ye raawi jamhoor ke nazdeek *Sadooq* yaa *Hasan ul Hadees* hai.

Qaula 2: ومن المعلوم أن صحة السند لا تستلزم صحة المتن¹⁶⁵

Aqool: Agar Maulana Mubarakpuri waghaira ke qaul ka ye matlab hai ke ba-zaahir saheeh us sanad nazar aane waali riwayat agar *shaaz* yaa *ma'alool* ho to isse hadees kaafi nafsehi saheeh hona laazim nahi aata. To ye baat *Saheeh* hai. Aur agar iska koi aur matlab hai to ham elaan karte hain ke Mubarakpuri Sahab ka qaul saheeh nahi hai. Balke saheeh yehi hai ke jo sanad saheeh hai, iska matan bhi saheeh hai.

Qaula 3: “*Aur Haithami ki tehseen se dil mutmaeen nahi*”.¹⁶⁶

Aqool: Agar Mubarakpuri Sahab ka dil mutmaeen nahi to kya hua. Sarfaraz Safdar Deobandi Sahab ka dil to mutmaeen hai. Sarfaraz Safdar Sahab likhte hain: “*Apne waqt mein agar Allama Haithami رحمه الله ko sehat aur suqam ki parakh nahi to aur kisko thi?*”¹⁶⁷

Hamare nazdeek Haafiz Haithami ki *tauseeq o tasheeh* waghaira naa to mutlaqan maqbool hai aur naa mutlaqan mardood. Balke qaraain ki raushni mein iska faisla kiya jaa sakta hai. Jamhoor ki muafaaqat 1 zabardast qareena hai. Choo'nke Sami Sahab ki zikar karda riwayat ke raawi ki *tauseeq* mein jamhoor ne unki muafaaqat ki hai, lehaza ye *tauseeq* maqbool hai.

Qaula 4: لا بأس به¹⁶⁸

Aqool: Ye kalimaat e *tauseeq* mein se hai. Dekhiye Ar Rafa'a wat Takmeel Fil Jirah wa Ta'adeel P77.

Qaula 5: “*Jirah mufasssir ta'adeel par muqaddam hoti hai*”.¹⁶⁹

Aqool: Ba-sarhat ye ke jirah mufasssir ho aur ta'adeel mubham. Agar dono mufasssir ho'n to jamhoor ki baat muqaddam hogi. Yaad rahe jirah mufasssir se murad ye hai ke raawi ko *mudallis*, mukhtalat aur *zaeef fee falaan* waghaira kaha jaae. Sirf *zaeef yaa matrook yaa munkir ul hadees* kehdena jirah mufasssir nahi hai. Khuq Quraishi Sahab ne P25 par Ibrahim bin Usman al A'abasi ke baare mein likha hai: “*Ke jin ahle ilm ne adaalat ki roo se isko matrook aur zaeef kaha hai to wo sab jurhaat mubham aur ghair mufasssir hain*”.

Halaa'nke Abu Shaiba Ibrahim bin Usman mazkoor ko mutaddid ulama ne *Matrook ul Hadees aur Munkir ul Hadees* waghaira likha hai. Agar yehi jurooh Isa bin Jaariya par ho'n to mufasssir ban jaati hain aur agar ye Abu Shaiba par ho'n to ghair mufasssir. Ye kaisa insaaf hai?

¹⁶⁴ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P1

¹⁶⁵ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P2

¹⁶⁶ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P2

¹⁶⁷ Ahsan ul Kalaam: V1 P233; Tauzeeh ul Kalaam: V1 P279

¹⁶⁸ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P3

¹⁶⁹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P3

Qaula 6: “Ye riwayat bhi Isa bin Jaari ki wajah se qaabil wusooq nahi, kyou’nke is raawi par aimma, mahereen fun e jirah o ta’adeel ki aksariyat ne nihayat mufasssir jirah ki hai”.¹⁷⁰

Aqool: Ye to daawa hai, iski daleel chaahiye. Sami Sahab ne 8 mohaddiseen ki *tauseeq* naqal ki hai. Jabke Quraishi Sahab ne 6 ki jirah (unme se 1 ki jirah saabit nahi hai, lehaza baaqi bachey 5) ab saalis hazraat khud faisla kare’n ke aksariyat kis taraf hai. Balke agar mazeed tehqeeq ki jaae to musqeen ka daaera 9 se bhi badh sakta hai. Mufasssir jirah waali baat mardood hai.

Qaula 7: “Kyou’nke is riwayat mein Taraweeh ka lafz maujood hi nahi”.¹⁷¹

Aqool: Hadees e Ibne Abbas رضي الله عنه (jo-ke haamri tehqeeq ke mutabiq mauzoo hai) aur Amal e Farooq رضي الله عنه (jo-ke Quraishi Sahab ne pesh kiya hai aur hamare nazdeek saabit nahi hai) mein kya *Taraweeh* ka lafz maujood hai? Meherbaani farma kar hame’n ye lafz dikhaaya jaae.

Qaula 8: “Ye riwayat Musnad Ahmad: V5 P115 (Ziyaadat Abdullah) mein bhi maujood hai”.¹⁷²

Aqool: Mera khayal hai ke Quraishi Sahab ne ye baab Haibur Rahman Aazmi ki kitab “*Rakat Taraweeh*” P36 se naqal karke likhi hai. Wallhu A’alam. Behrehaal waha’n se manqool ho yaa asal kitab se. Ye ibaat apne kaatib ke mablagh ilm ka hame’n suboot ba-ham poh’nchat hai. Ke Wo kitne paani mein hai?

Hamare paas Musnad Ahmad ka jo nuskha hai unme V5 P115 H21415 satar # 19 par ye hadees hai.

Abdullah (bin Ahmad bin Hambal) kehte hain: حدثني أبي: ثنا أبو بكر بن أبي شيبة Yahaa’n أبي se muraad Ahmad bin Hambal hain. Jaisa ke waazeh hai. Lehaza maloom hua ke ye riwayat Ahmad ki Musnad mein se hai, naa ki ziyadaat mein se. Ziyadaat mein se to wo riwayat hoti hai jo-ke Abdullah bin Ahmad ne apne walid buzurgwaar ke alaawa kisi doosre shakhs se bayan ki ho.

Tambeeh: Baad mein tehqeeq se maloom hua ke Musnad Ahmad ke matbua nuskho’n mein حدثني أبي ka izaafa ghalat hai. Saheeh ye hai ke ye riwayat Ziyadaat e Abdullah bin Ahmad se hai.¹⁷³ Walhamdulillah

Qaula 9: “Is hadees par hamne Ahle Hadees hazraat ko challenge diya tha ke kam-az-kam 10 aadmi 1200 saal mein dikha de’n jo 9 rakat padhte ho’n”.¹⁷⁴

Aqool: Ye challenge baazi fuzool hai. Asal faisla to Kitab o Sunnat o Ijma ki raushni mein hoga. Naake 10 aadmiyo’n ke amal par aur ye challenge is baat ki daleel hai ke Quraishi Sahab waghaira Kitab o Sunnat se raah e faraar ikhteyar karke asal mauzoo se hataa kar logo’n ke amal ke chakkar mein laana chahte hain. Hadees logo’n ke amal ki mohtaaj nahi hai, balke logo’n ka amal hadees ka mohtaadj hai.

Imam Bukhari رحمته الله ne Syedna Ali رضي الله عنه se kya khoobsurat kalaam naqal kiya hai ke unho’n ne farmaya:

“Main Nabi ﷺ ki sunnat kisi ke qaul ki wajah se nahi chod sakta”.¹⁷⁵

ما كنت لأدع سنة النبي صلى الله عليه وسلم لقول أحد.

Agar challenge baazi ka shauq hai to main poochta hu’n ke kahir ul quroon mein se kisi ek *siqa* shakhs se yaa muta-qaddimeen mein se kisi ek *siqa* maahir ahle fan saaheb e riwayat mohaddise se saabit karde’n ke usne ye kaha ho ke “20 rakat padhna sunnat e muakkadah hai aur isse kam yaa ziyaada jaez nahi hai”. Balke apne Imam Sahab se hi ye alfaaz saabi karde’n! Taa-ke ye faisla kiya jaa sakey ke dawa e sunnat mein kaun saccha hai aur kaun jhoota?

¹⁷⁰ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P4

¹⁷¹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P4

¹⁷² Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P4

¹⁷³ Dekhiye: Al Musnad: V1 P184 H7; Ithaaf al Mahrah: V1 P182 H12; Jaame al Masaneed was Sunan by Ibne Kaseer: V1 P28H22

¹⁷⁴ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P5

¹⁷⁵ Bukhari: H1563

Qaula 10: “Magar afsos hai ke dono ne bila-sanad”.¹⁷⁶

Aqool: Aap ye afsos kare’n apne Allama A’aini Hanafi par aur Allama Suyuti par jinho’n ne ye qaul naqal kiya hai.

Qaula 11: “Jozi jo-ke Imam Maalik رحمہ اللہ se saikdo’n baras baad paeda hue”.¹⁷⁷

Aqool: Pehle to Jozi ka ta’aruf karate’n ke ye kaun hai iske baad iski tareekh e paedaesh waghaira likhe’n.

Imam Maalik رحمہ اللہ ki tehqeeq ke taraweeh 11 rakaat hai, A’aini Hanafi¹⁷⁸ aur Abdul Haq as Shibli¹⁷⁹ mein bhi naqal kiya hai.

Qaula 12: وذكر ابن القاسم عن مالك ¹⁸⁰

Aqool: Ibnul Qaasim agarche *Siqa* hain, laa-shak feeha. Lekin unho’n ne Imam Maalik رحمہ اللہ se jo masaael naqal kiye hain. Inme nazar hai. Imam Abu Zara’ah farmate hain: “Pas log (ibnul Qaasim ke) in masael mein kalaam karte hain”.¹⁸¹ Wallahu A’alam

Qaula 13: “Kyou’nke ye usool hai ke jab raawi apni bayan karda hadees ke khilaf amal kare to wo hadees qaabil e qubool naa hogi”.¹⁸²

Aqool: Awwalan to ye usool hi mukhtalif feeya hai. Mohaddiseen mein se 1 jamat is usool ke khilaf hai aur kehti hai ke ibrat to riwayat mein hai, naa ke raae mein.

Saaniyan, Imam Maalik رحمہ اللہ se yaah’n apni hadees ke khilaf amal karna saabit nahi hai.

Saalisan, Hidaaya Awwaleen P312 Hashiya # 29 par likha hai: yaane “Imam Maalik ki ye aadat hai ke wo Muwaata mein jo hadees bhi riwayat karte hain is par amal karte hain”. (Main kehta hu’n ke is ibarat se saabit hua ke Imam Maalik 11 rakat ke qaaal o faael the. Lehaza raawi ke amal waala eteraaz bhi baatil hua aur A’aini o Suyuti o Shibli o Ibne Mughees ke qaul ki bhi taaeed ho gai).

Tambeeh: Ye baat musallam hai ke raawi apni riwayat ko sabse ziyaada jaanta hai.

Qaula 14: “Aur in 5 ka bayan aapas mein nahi milta, sab juda-juda bayan dete hain”.¹⁸³

Aqool: Is riwayat ki mukhtasar tehqeeq darj e zail hai.

Jadwal ke liye dekhiye safha 36 (T: for this book) Is jadwal se zaahir hai ke 6 raawi 11 ke adad par jamaa hain. Baaz ne Khalifa ka hukum naqal kiya hai aur baaz ne is par tameel aur baaz ne logo’n ka amal. Lehaza unke bayan mein koi ta’aruz nahi hai. Muhammad bin Ishaq (jo-ke firqa deobandiya ke nazdeek *zaeef* yaa isse bhi kamtar hai) iski riwayat mein (ba-shart e sehat) 13 ka jo adad hai isse muraad 11 rakaat Qiyaam e Ramzan aur isha ki 2 rakat hain.¹⁸⁴ Sirf Ad Dabree A’an Abdul Razzaq A’an Dawood ki riwayat mein 21 ka adad hai. Ye mutaddid wujooh se mardood hai.

1. Ye suqaat ke khilaf hai, lehaza *shaaz* hai.
2. Musannaf ke asal nuskha mein ikhtelaf hai. Allama Suyuti ne Musannaf Abdur Razzaq se (11) ka adad naqal kiya hai.
3. Is riwayat par hanafiyya deobandiya aur barailwiya ka amal nahi hai.

¹⁷⁶ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P6

¹⁷⁷ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P6

¹⁷⁸ Umdatul Qaari: V11 P126

¹⁷⁹ Kitab at Tahajjud: P176

¹⁸⁰ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P6

¹⁸¹ Az Zoafa: P534

¹⁸² Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P6-7

¹⁸³ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh P7

¹⁸⁴ Dekhiye Asaar us Sunan: P392

4. Musannaf ka raawi Ad Dabree *Zaeef o mushaf* hai. Jaisa ke Sami Sahab ne apne khat mein ishaaratan likha hai. Mazeed tafseel ke liye dekhiye Lisan ul Mizan¹⁸⁵ aur Muqaddama ibne Salah Bahes al Mukhtalteen ka mutalea kare'n. Quraishi Sahab ka P9 par likha “*Aur phir jo Dabree o baree ka Sami Sahab ne eteraz # 2 aur # 4 mein zikr kiya hai Iska hamare maamle se koi talluq hi nahi hai*”, Intehaai tajjub khez hai. Jabke wo khud Musannaf Abdur Razzaq ki 1 riwayat (jo-ke *suqaat* ke khilaf hai) se istedlal kar rahe hain to in par ye laazim aata hai ke Musannaf ke buniyaadi raawi ki *tauseeq* o adaalat saabit kare'n. Hawaai daawo'n se kaam nahi chalega. Saleseen ki khidmat mein arz hai ke musannaf uthaa kar iske raawi ka naam talaash kare'n. Kya Dabree nahi hai aur kya isse tashifaat nahi hui hain. Iski us waqt kitni umar thi, jab isne Musannaf suna tha.. alkh?

5. Musannaf Abdur Razzaq mein likha hua hai: عن داود بن قيس وغيره عن محمد بن يوسف¹⁸⁶

Is riwayat ke raawi Abdur Razzaq bin Hammam رضى الله عنه *Mudallis* hain. Dekhiye Az Zoafa al Kabeer lil Uqaili¹⁸⁷. Usool e Hadees mein ye mas-ala muqarrar o musallam hai ke *mudallis* ki a'an waali riwayat *zaeef* hoti hai, lehaza ye sanad *zaeef* hai.

Al-gharar in wujooh ki buniyad par Dawood bin Qais ki taraf mansoob riwayat kal-a'adam hai. Lehaza saabit hogaya ke Muhammad bin Yusuf ke shagirdo'n mein koi ikhtelaf nahi hai. Aur choo'nke wo bil-ittefaq *siqa* hain, lehaza ye sand bilkul *saheeh* hai. Isi liye to Zia al Maqdisi Sahab Al Mukhtaarah waghaira ne *saheeh* qaraar diya hai. Balke hanfiyo'n ke Imam Tahawi ne isse hujjat pakdi hai aur Nemwi ne isey *Isnaadahu Saheeh* kaha hai. Tafseel ke liye Sami Sahab ka khat dekhe'n.¹⁸⁸

Hamara challenge hai ke muta-qaddimeen mein se sirf 1 hi mohaddis ka hawaala pesh karde'n jisne Imam Maalik ki riwayat ko *zaeef* kaha ho. Aur isi tarha Yahya al Qattan waghaira ki riwayaat ko *muztarib* waghaira qaraar de kar radd kar diya ho!?

Qaula 15: “*Jabke doosri taraf Yazid bin Khusaifa se unke 2 shagird bila-ikhtelaf 20 rakat bayan karte hain*”.¹⁸⁹

Aqool: Quraishi Sahab ke baqaal Muhammad bin Yusuf ki riwayat mein sab judaa-judaa bayan karte hain. Yaane Maalik ne hukum bayan kiya aur Yahya al Qattan ne amal to goya is tarha Quraishi Sahab ke nazdeek ye riwayat Muztarib hui, to isi tarha Yazeed bin Khusaifa ke shagirdo'n mein ikhtelaf hai.

1. Ibne Abi Zaib In (naa-maloom) logo'n ka amal.
2. Muhammad bin Jafar Ham (malum) logo'n ka amal.

Lehaza unhe'n chaahiye ke is riwayat ko bhi *saqit* qaraar de'n. Yaad rahe ke Muhammad bin Jafar ki riwayat Khalid bin Mukhlad ki wajah se *shaaz* hai. Aur uske muqable mein Mahfooz Ibne Abi Zaib ki riwayat hai. Lakein ye riwayat bhi Yazid bin Khusaifa ki wajah se *shaaz* hai. Ibne Khusaifa ke muqable mein Muhammad bin Yusuf ziyaada *siqa* hain. Aur in dono riwayatono'n ka talluq Khalifa e Raashid ke hukum yaa amal ke saath qata'an nahi hai. Ibne Abi Zaib ki riwayat to Farooqi Hukum se yaksar khaali hai, lehaza mauzoo se kharij hai.

Qaula 16: “*Abdul Aziz (ye Zaeef Raawi hai)*”¹⁹⁰

Aqool: Abdul Aziz ad Daraawardi Kutub e Sitta ka raawi hai aur jamhoor ke nazdeek *siqa o sadooq* hai. Iski Obaidullah al Umri se riwayat par *jirah* hai. Aur hamari pesh-karda riwayat Obaidullah se nahi hai. Isi liye to Allama Suyuti ne is riwayat ko Al Haawi fil Fataawa¹⁹¹ par *Baa-sanad Fee Ghaaya as Sehha* kaha hai.

¹⁸⁵ V1 P531-532 ت 1098

¹⁸⁶ V4 P259-260 H7730

¹⁸⁷ V3 P110-111 (Sanad Saheeh)

¹⁸⁸ Nez dekhiye P22-23

¹⁸⁹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P7

¹⁹⁰ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P7

¹⁹¹ V1 P35

Qaula 17: “*To maloom hua ye riwayat mansookh hai*”¹⁹²

Aqool: Ye is baat ki daleel hai ke Quraishi Sahab ke nazdeek ye riwayat *saheeh* hai warna phir daawa naskh kaisa? Yaad rahe ke daawa e naskh par koi daleel qaaem nahi hai, lehaza mardood hai.

Qaula 18: “*Muhammad bin Jafar, Hazrat Umar ؓ ke ahed mein log 20 rakat kiya karte the*” (Ma’arefa as Sunan wal Asaar).¹⁹³

Aqool: Agar in alfaaz ke saath Quraishi Sahab ye riwayat Ma’arefa as Sunan wal Asaar se nikaal kar dikha de’n to unki badi meherbaani hogi. Mere paas Ma’arefa As Sunan wal Asaar ka qalmi musawar nushqa hai. Isme ye alfaaz nahi hain. Maine Ma’arefa as Sunan ke 2 matbua nuskhe dekhe hain, unme bhi ye alfaaz nahi hain. Wallhu A’alam.

Qaula 19: *وروى مالك.....وفي موطأ من طريق يزيد بن خصيفة*¹⁹⁴

Aqool: Quraishi Sahab ne Haafiz Ibne Hajar aur Shawkani se Muwatta ki jis riwayat ka tazkira kiya hai, barae maherbani Muwatta se nikaal kar hame’n dikha de’n. Naamo’n ka roab ham par jamaane ki koshish be-sood hai. Asal kitab se mahoola ibaat pesh kare’n aur agar naa kar sake’n to.....!

Qaula 20: *في رواية الصحيحين عدد كثير ما علمنا أن أحداً نص على توثيقهم* Mizan V3 P3.¹⁹⁵

Aqool: Ashaab e Saheeh ka kisi raawi se *saheeh* mein ikhraaj is raawi ki unke nazdeek *tauseeq* hoti hai. Dekhiye Al Ikhterah by Ibne Daqeeq al Eid¹⁹⁶, Nasbur Raaya lil Ze’eli¹⁹⁷.

Qaula 21: “*Chand taabaeen jo faasiq o faajir..... unke naam hame’n bhi bata de’n*”.¹⁹⁸

Aqool: 1. Hajja bin Yusuf 2. Mukhtaar ibn Abi Obiad as Saqafi 3. Abu Harun Al A’abdi 4. Abu Dawood al A’ami waghairahuma.

Qaula 22: “*Aur Ahle Hadees ka ittefaq hai ke isme jitni riwayat hain, sab Imam Maalik aur unke muwafeqeen ki rae par Saheeh hain*”.¹⁹⁹

Aqool: Yaha’n ek *munqata* riwayat ki tasheeh ke liye kaisa usool banaa diya hai aur khud P5-8 par Muwatta Imam Maalik ki 1 *muttasil* riwayat ko *zaeef* yaa waham saabit karne ki koshish ki hai. Kya insaaf isi ka naam hai?

Anwar Shah Kashmiri Deobandi ne Faizul Baari²⁰⁰ mein aise logo’n ke khilaf kya hi zabardast baat imlaa karai hai. Farmate hain:

“*Maine un logo’n ko azmaaya hai, ye mutanaqis usool banaate hain. Pas iske baad unse aur kya ummeed ki jaa sakti hai. Inme se koi shakhs jab apne mazhab ke muafiq Zaeef hadees paata hai to ye qanoon banaa deta hai ke tadaad e turq ki wajah se zoaf uth jaata hai aur jab apne mazhab ke khilaf koi saheeh hadees paata hai to (fauran) qanoon banaa deta hai ke ye shaaz hai... alkh*”.

وقد لبوتهم أنهم يسوون القواعد للنقيضين فأى رجاء منها بعده فإذا رأى أحدهم حديثاً ضعيفاً وافق مذهبه يسوي له ضابطة ويقول إن الضعف ينجر بتعدد الطرق وإن رأى حديثاً صحيحاً خالف مذهبه يسوي له ضابطة أيضاً ويقول إياه شاذ.

Kashmiri Sahab ka ye qaul Quraishi Sahab aur in jaise logo’n ke radd ke liye kaafi hai.

Qaula 23: “*Aur nez sanad muttasil hui*”.²⁰¹

¹⁹² Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P7

¹⁹³ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P8

¹⁹⁴ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P10

¹⁹⁵ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P12

¹⁹⁶ P55

¹⁹⁷ V1 P149 & V3 P264

¹⁹⁸ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P13

¹⁹⁹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh P13

²⁰⁰ V2 P348

²⁰¹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh P14

Aqool: Yahya bin Saeed al Ansari ki Syedna Umar (rz0 se mulaqaat saabit kare'n aur phir *tadlees* ka jawab bhi likhe'n. Aapke paas Nemwi ke is qaul ka kya jawab hai:

“Yahya bin Saeed al Ansari ne Syedna Umar رضي الله عنه ko nahi paaya”.²⁰²

لكن يحيى بن سعيد الأنصاري لم يدرك عمر.

Qaula 24: “Shaikh Muhammad Ali Sabooni..... Abu Dawood ki riwayat Al Mughni: V2 P167..... Ashreen Rakat (Abu Dawood)”.²⁰³

Aqool: Awwalan to Sabooni Sahab intehaai muta'assib Ghair Ahle Hadees hain. Lehaza unke qaul se mohaddiseen ke itteba par hujjat qaaem karna kaisa? Mutaddid Ahle Hadees ulama ne Sabooni mazkoora ka radd likha hai.

Saaniyan: Sabooni ne Al Mughni ke hawaale se ye riwayat likhi hai, lehaza Quraishi Sahab Al Mughni se ye riwayat nikaal de'n.

Saalisian: Hamare paas Al Mughni ka jo nuskha hai, isme²⁰⁴ ye riwayat ba-hawaala Abu Dawood mazkoor hai aur isme *Ashreen Laila* ke alfaaz hain, *Ashreen Rakat* ke nahi hain. Lehaza Quraishi Sahab ka istedlal baatil hai.

Raabea'an: Mazeed tehqeeq ke liye saalisain ki jamat ko dawat deta hu'n ke mere paas tashreef le aae'n, taa-ke in par Mahmood Hasan Deobandi ki tehreef mutaddid nuskho'n aur dalaal se saabit kardun.

Qaula 25: “Abu Dawood ke mukhtalif nuskhe hain, kisi ek mein kya aksar mein 20 ka hi zikr hai”.²⁰⁵

Aqool: In aksar nuskho'n mein se sirf 3-4 nuskho'n ki photo copy pesh kare'n. Balke Mahmood Hasan Deobandi ke nuskha ke alaawa kisi 1 hi nuskha ki photo copy pesh karde'n. Yaad rahe ke Mahmood Hasan ke baad deobnadiyo'n ne jo nuskhe a'aksi²⁰⁶ waghaira chaape hain wo isi nuskhe se manqool hain. Hamare paas Deobandiyo'n ki is tehreef ke khilaf dalaal ki kasrat hai. Masalan dekhiye Tohfa al Ashraaf lil Mazee, Al Mishkat, As Sunan al Kubra lil Bayhaqi, Ikhtesaar al Mohzab, Nasbur Raaya, Ma'arefa As Sunan wal Asaar, Hashiya Hidaaya, Ad Daraaya, Al Mughni aur Nushqa Abu Dawood waghaira.

Qaula 26: حدثنا حميد بن عبد الرحمن عن الحسن بصري عن عبد العزيز بن رفيع قال كان أبي بن كعب يصلي بالناس بالمدينة عشرين ركعة (Ibne Abi Shaiba: V2 P393).²⁰⁷

Aqool: Ye riwayat Quraishi Sahab is sanad ke saath mahoola baala safha se nikaal kar pesh kare'n aur agar naa nikaal sake'n to....

Qaula 28: “Aur uske raawi sab siqa hain aur usool e hadees ki roo se qaabil e qubool”.²⁰⁸

Aqool: Nemwi ne Asaar as Sunan²⁰⁹ mein bataaya ke Abdul Aziz bin Rafee ne Ubai bin Ka'ab ko nahi paaya (inteha) lehaza phir ye sanad qaabil e qubool kyon kar hui? Kya maqbool ke liye *munqata* ka hona shart hai?

Aur *hasan* (ba-shartye ke uske baad makhtoota mein a'an ho to) se agar muraad Basri hai to phir unki *tadlees* ka kya hoga?

Qaula 28: “Is riwayat ki isnaad ka haal maloom nahi”.²¹⁰

Aqool: to phir pesh kis liye ki hai?

Qaula 29: “Abul Hasana”.²¹¹

²⁰² Asaar as Sunan Ma'a Al Haamish: P396

²⁰³ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P14

²⁰⁴ V1 P456 Mas-ala: 1095

²⁰⁵ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P15

²⁰⁶ T: Printed from the photo copies [RSB]

²⁰⁷ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P15

²⁰⁸ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P15

²⁰⁹ P397

²¹⁰ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P15

²¹¹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P16

Aqool: Abu Hasana ko kis mohaddis ne *siqa* qaraar diya hai? Saabit kare'n aur uske baad Syedna ali عليه السلام se iski mulaqaat saabit kare'n.

Qaula 30: *"Unke paas Quran o Hadees se koi nass hai ke zaef hadees yaa majhool ul haal raawi ki hadees har haal mein naa-qaabil e qubool hai"*.²¹²

Aqool: Awwalan: Dekhiye Surah Hujaraat: 6 aur uski sharah tafaseer aur aam kutub e hadees mein.

Saaniyan: Indal Mua'ariza iske mardood hone mein koi ikhtelaf nahi hai.

Saalisan: Kya aapke nazdeek zaef hadees yaa majhool ul haal raawi ki hadees har haal mein maqboo hai, apne Imam se suboot pesh kare'n.

Qaula 31: *"Imam Bayhaqi Abdur Rahman ke asar ko qawee tasleem karte hain.... Lehaza Ibne Taimiyya ke nazdeek bhi ye asar saheeh hai"*.²¹³

Aqool: Hammad bin Shoaib (*zaef*) aur Ataa bin as Saaeb (*mukhtalat*) ka ta'aruf karae'n.

Qaula 32: *"Taabaeen Ka Amal"*.²¹⁴

Aqool: Taabaeen ka amal sunnat nahi ban jaata, Quraishi Sahab ki khidmat mein darkhwast hai ke wo taabaeen mein sek isi 1 taabai se hi ba-sanad e saheeh ye saabit kar de'n ke 20 rakat taraweesh yaa Qiyaam e Ramzan sunnat e Nabawi ﷺ yaa Sunnat e Khulafa e Rashideen رضي الله عنهم yaa Sunnat e Muakkadah hai?

Qaula 33: *"Hamara ye daawa hai ke 20 rakat par ahed e farooqi mein ijma hua"*.²¹⁵

Aqool: Daleel pesh kare'n, balke kisi ek *siqa* Imam se sirf ye lafz dikha de'n ke Ahed e Farooqi mein 20 rakat par ijma hua tha. Yaad rahe ke sadiyo'n baad ke muqallideen ke hawaale pesh karne ki zaroorat nahi.

A'aini Hanafi ne Umdatul Qaari²¹⁶ mein jo shadeed ikhtelaf zikr kiya hai, wo aakhir kis khaate mein jaaega?

Qaula 34: *"1200 saal tak poore ummat ke ulama 20 par ijma naqal karte aarahe hain"*.²¹⁷

Aqool: Pehli, Doosri, Teesri, Caho'nti aur Paachwee'n Sadee... alkh mein se sirf 1-1 aalim se is daawa e ijma ka saheeh suboot pesh kare'n aur agar naa kar sake'n to.... Nez dekhiye P83

Qaula 35: *"4-4 rakat ke baad salam phera"*²¹⁸

Aqool: Agar ye alfaaz is hadees se nikaal de'n to mu'n maanga inaam diya jaaega, warna phir maamla bar-aks hoga.

Qaula 36: *"Masjid mein nahi padhi"*.²¹⁹

Aqool: Ye hadees ke kis lafz ka tarjuma hai?

Qaula 37: *"Aur 3 witr poora saal padhe"*.²²⁰

Aqool: Ye hadees ke kis lafz ka tarjuma hai?

Tambee: Hadees e Ayesha رضي الله عنها sanad aur matan dono lehaz se *saheeh* hai aur Ahle Hadees ka bi-hamdillah is par amal hai. Hamare nazdeek hadees, hadees ki sharah karti hai. Muslin²²¹ ki hadees mein Ummul Momineen Syeda

²¹² Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P16

²¹³ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P16-17

²¹⁴ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P19

²¹⁵ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P20

²¹⁶ V11 P126-127

²¹⁷ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P20

²¹⁸ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P21

²¹⁹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P21

²²⁰ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P21

²²¹ Muslim: V1 P254 H736

Ayesha ؓ hi se riwayat hai ke Rasool Allah ﷺ Isha ki namaz se farigh hone ke baad subha tak 11 rakat padhte the aur har 2 rakat par salam pherte the aur 1 witr padhte the... Alkh

Ye hadees is mas-ala mein nass e *sareeh* aur *hujjat e qaate'a* hai aur Quraishi Sahab ke eterazaat ko jad se khatam karne waali hai. Yaane 4 rakat 2-2 karke padhi jaati thi. Walhamdulillah.

Qaula 38: ²²² كان رسول الله صلى الله عليه وسلم يصلي من الليل عشرة ركعة سوى المكتوبة

Aqool: Is riwayat ki takhreej kare'n. Iske raawiyo'n ka *siqa* hona saabit kare'n aur kya Quraishi Sahab ka is riwayat par amal hai?

Tambeeh: Quraishi Sahab ki pesh karda riwayat Musnad Ahmad²²³ mein maujood hai. Iska raawi Abu Ishaq as Sabae'e *mudallis* hai aur riwayat a'an se hai. Lehaza ye sanad *zaeef* hai.

Qaula 39: “*Ye hadees namaz e tahajjud ke baare mein hai*”.²²⁴

Aqool: Ye daawa bila-daleel hai aur Anwar Shah Kashmiri Deobandi ne Faiz ul Baari²²⁵ mein aisa daawa karne waalo'n ki zabardast tardeed ki hai.

Qaula 40: “*Ghair Muqallideen kehte hain ke tahajjud, taraweeh aur witr ek hi namaz ke 3 naam hain*”.²²⁶

Aqool: Anwar Shah Kashmiri Deobandi farmate hain: “*is baat ke tasleem karne se koi chutkaara nahi ke Rasool Allah ﷺ ki namaz taraweeh 8 rakat thi aur kisi 1 riwayat mein bhi Aap ﷺ ka tahajjud aur taraweeh ilaaheda padhna saabit nahi hai*”.²²⁷

Aur farmate hain: “*mere nazdeek qaabil e ikhteyar baat yehi hai ke ye dono namaze'n dar-asal ek namaz hai... alkh*”.²²⁸

Main poochta hu'n ke Kya Anwar Shah Kashmiri Sahab “*ghair muqallid*” the?

Haafiz Abdul Mateen Memon Junagadhi ne *Hadees e Khair o Shar*²²⁹ mein Muhammad Qasim Nanotwi baani Madrasa Deoband ki kitab Fuyooz e Qasmiya (P13) se naqal kiya hai: “*Ahle ilm par ye baat posheeda nahi hai ke Qiyaam e Ramzan (taraweeh) aur Qiyaam ul Lail (tahajjud) waqai dono 1 hi namaz hai. alkh*”.

Kya Nanotwi Sahab bhi ghair muqallid the? Apne ghar ke in gawaho'n ke baare mein kya khayal hai?

Kya Quraishi Sahab kisi 1 *siqa* mohaddis se ye saabit kar sakte hain jisne *taraweeh* aur *tahajjud* ko ilaaheda-ilaaheda namaz qaraar diya ho!

Qaula 41: “*ham kehte hain ke ye teeno namaze'n ilaaheda-ilaaheda hain*”.²³⁰

Aqool: Hamse kya muraad hai, kya Kashmiri Sahab aur Nanotwi Sahab is “*ham*” mein shamil nahi hain?

Qaula 42: ²³¹ الانتباه بعد النوم

Aqool: Daleel pesh kare'n, Sharah Ma'ani ul Asaar V1 Baab Qiyaam Fee Shahr Ramzan mein Ibrahim (nakhai) ka 1 qaul hai. Jisme unho'n ne Namaz e Taraweeh ke waqt ilaaheda namaz padhne waali ko *Al Mutahjadoon* kaha hai.²³²

Qaula 43: “*4 rakat adaa karne ke baad thoda araam karna tarwiyah kehlaata hai*”.²³³

Aqool: Daleel pesh kare'n.

²²² Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

²²³ V1 P145 H1234 & V1 P146 H1241

²²⁴ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

²²⁵ V2 P420

²²⁶ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

²²⁷ Al Urf ash Shazee: V1 P166 (asal ibaat arabi mein hai)

²²⁸ Faiz ul Baari: V2 P420

²²⁹ P114-115

²³⁰ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

²³¹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

²³² V1 P351

²³³ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

Qaula 44: “*Aur witr aur taraweeh madina mein 5 namaze’n farz hone ke baad shuru hue, dekho Daraqutni, Abu Dawood*”.²³⁴

Aqool: Aap hame’n Sunan Daraqutni yaa Sunan Abu Dawood se nikaal kar dikha de’n aur uska *saheeh* hona bhi saabit kare’n.

Qaula 45: “*Jabke witr ke farz wajib hone mein ikhtelaf hai*”.²³⁵

Aqool: Ye ikhtelaf kiske darmiyan hai, isey sunnat kis-kis ne kaha hai? Syedna Ali عليه السلام ka jo qaul Sunan Tirmizi²³⁶, Sunan Darmi²³⁷ waghairahuma mein manqool hai, iska kya matlab hai? (Syedna Ali عليه السلام witr ko sunnat qaraar dete the)

Qaula 46: جعل الله صيامه فريضة و قيام ليله تطوعاً²³⁸

Aqool: Is riwayat ka *saheeh hona saabit* kare’n.

Qaula 47: “*Tahajjud ke baab mein ittefaq hai ke akheer shab mein...*”.²³⁹

Aqool: Ye ittefaaq ka daawa kisne kiya hai? Daleel pesh kare’n.

Qaula 48: “*To wo ijamaa-an ghalat hai*”.²⁴⁰

Aqool: Ye ijma ke saare daawe be-daleel hain. Unki buniyad hi nahi hai warna phir daleel pesh kare’n.

Qaula 49: “*Number 8 to ye khilaf e ijma hai*”.²⁴¹

Aqool: Ye ijam ke saare daawe bila-daleel hain, unki buniyad hi nahi hai. Warna phir daleel pesh kare’n.

Qaula 50: “*Ek raat mein dobara witr nahi*”.²⁴²

Aqool: Hanafiyya o Deobandiya o Barailwiya 23 rakat Taraweeh (20+3 witr) padhte hain aur Hadees e Ayesha عليها السلام mein (11) rakat hain. Jisey Hanafiyya, Jadeed o Deobandiya o Barailwiya (8+3) 11 tahajjud kehte hain. Lehaza maloom hua ke Deobandiya o Barailwiya ke nazdeek Ramzan mein 20+3=23 rakat Taraweeh aur 8+3=11 rakat tahajjud hai.

Lehaza is hisaab se 2 dafa witr padhna saabit ho gaya, jo-ke Quraishi Sahab ki bayan karda hadees ke sareeh khilaf hai. Lehaza Quraishi Sahab ka eteraaz baatil hai.

Qaula 51: “*Aur Ramzan mein Qiyaam ul Lail Taraweeh ko kaha jaata hai*”.²⁴³

Aqool: Tahajjud ko Qiyaam ul Lail bhi kehte hain, lehaza ye saabit ho gaya ke Tahajjud fee Ramzan aur Taraweeh 1 hi namaz hai.

Bihamdillah, Quraishi Sahab ke apne qalam se hamare daawe ka suboot haasil ho gaya. وهو المطلوب

Qaula 52: “*Sha’aba ki takzeeb bilkul qubool nahi*”.²⁴⁴

Aqool: Kyou’n? Kya Imam Sha’aba *siqa* imam nahi the? Kya wo Aemma e Jirah o Ta’adeel mein se nahi hain? Abu Shaiba ne Al Hakam bin Utaiba se 70 Badariyo’n waali jo riwayat ki hai. Kya aap in badariyo’n mein se 10-20 ke naam hame’n bataa sakte hain? “*Ali aur Ammaar عليهما السلام ka Saffain mein hona bilkul waazeh tha*”. Jaisa ke Aap ne P25 par likha hai. Itni mamuli baat agar aap jaante hain to Kya Imam Sha’aba aur Imam al Hakam nahi jaante the.

²³⁴ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

²³⁵ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

²³⁶ V1 P103 H453

²³⁷ V1 P371 H587 (Sanad Saheeh)

²³⁸ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

²³⁹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P23

²⁴⁰ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P24

²⁴¹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P24

²⁴² Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P24

²⁴³ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P24

²⁴⁴ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P24

Inka maqsad Syedna Ali عليه السلام aur Syedna Ammaar عليه السلام ke alaawa deegar Sahaba Ikram عليه السلام ki shirkat se hai aur unme se Al Hakam sirf Khuzaima عليه السلام ki shirkat tasleem karte hain. Quraishi Sahab, baraae-meherbaani Syedna Khuzaima عليه السلام ke alaawa 1-2 Sahaba Ikram عليه السلام ka suboot pesh kare'n. Warna unki to ye zimmedaari hai ke poore 70 Sahaba Ikram عليه السلام ka suboot pesh kare'n taa-ke Abu Shaiba ko kizb ke ilzaam se baree qaraar diya jaa sakey!.

Qaula 53: “....wo jirhe'n bhi khaam aur ghair mausar hain.... To wo sab juruhaat mubham aur ghair mufassir hain”.

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Aqool: Abu Shaiba par shadeed jirhe'n to *ghair mufassir* aur *mubham* manwaana chahte hain. Magar Isa bin Jaariya par unse kamtar darje ki juruh ko *mufassir* subhanAllah, kya insaaf hai.

Quraishi Sahab ne Imam Sha'aba waghaira ki shaanmein jo gustakhi ki hai, hamiska jawab Allah ke supurd karte hain.

Qaula 54: “*Aur Hakam bin Utaiba ki ghalati sakht hai, is wajah se ke in ayyam mein Badari Sahaba bohot zinda the... masalan... Abdullah bin Masood, Abu Masood al Badri*”.²⁴⁶

Aqool: Agar Quraishi Sahab ayyam e siffain mein Syedna Abdullah bin Masood عليه السلام ke zinda hone ka suboot pesh karde'n to ham unhe'n kutub e sitta ke 50 set bataur e tohfa de'nge aur agar naa kar sake'n to mimbar par logo'n ke saamne apne jhoot se tauba kare'n. Abdullah bin Masood عليه السلام jung e siffain se bohot pehle faut ho gae the. عليه السلام

Qaula 55: “*Aur ba-etebaar taqwa bhi Abu Shaiba durust tha*”.²⁴⁷

Aqool: Kya taqwa hai, jhoot bolta hai aur munkir ahadees bayan karta hai aur phir bhi pakka muttaqi hai? Yazeed bin Harun ne Qaza ke silsile mein iski jo taareef ki hai, iska adaalat o saqaahat se koi talluq nahi hai. Kitne hi ghair muslim aise hain jo-ke ahed e qazaa mein intehai insaaf karne waale hote hain. India ki adaalat ne kis tarha Indra Gandhi ke khilaf fisla kar diya tha!

Qaula 56: “*Haafiz*”.²⁴⁸

Aqool: Ye saabit kare'n ke “*haafiz*” kalimaat *tauseeq* mein se hai. Aur Fathul Baari ka Saheeh hawaala pesh kare'n!

Qaula 57: “*Aur ibne A'adee ne kaha: له أحاديث صالحة وهو خير من إبراهيم بن أبي حية*”²⁴⁹

Aqool: Ibne A'adee ka poora qaul Al Kaamil ibne A'adee²⁵⁰ mein hai.

ولأبي شيرة أحاديث صالحة غير ما ذكرت عن الحكم وعن غيره وهو ضعيف على ما بينت وهو إن كان نسب إلى الضعف فإنه خير من إبراهيم بن أبي حية الذي تقدم ذكره

Lehaza maloom hua ke Ibne A'adee ke nazdeek wo *Zaeef* hai, jis Ibrahim bin Abi Haya par isey tarjeeh di gai hai. Iske baare mein Ibne A'adee Al Kaamil²⁵¹ mein likhte hain:

وضعف إبراهيم بن أبي حية بين على أحاديثه ورواياته وأحاديث هشام ابن عروة التي ذكرتها كلها مناكير

Maloom hua ke Ibne Abi Haya par Ibne A'adee ka Abu Shaiba ko tarjeeh dena iski *tauseeq* nahi hai. Balke ek *zaeef* par doosre *zaeef* ko tarjeeh dena hai.

Doosra ye ke Ibrahim bin Abi Haya ko *Hasan ul Hadees* kehna insaaf ka khoon karne ke mutaradif hai. Ibrahim mazkoor ko agar Ibne Muyeen ne *Shaikh Siqa Kabeer* kaha. To unke muqable mein Bukhari ne kaha: *Munkir ul Hadees*, Nisai ne kaha: *Zaeef*, Daraquutni ne kaha: *Matrook*, Abu Haatim ne kaha: *Munkir ul Hadees*, Ibnul Madeeni

²⁴⁵ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P25

²⁴⁶ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P25

²⁴⁷ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P25

²⁴⁸ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P25

²⁴⁹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P26

²⁵⁰ V1 P241

²⁵¹ V1 P239

ne kaha: *Laisa Bi-shaiee* aur Ibne Hibban ne *jirah* ki. Dekhiye Lisan ul Mizaan²⁵² lehaza iska zoaf hi raajeh hai. Agar ye mahez hasan ul hadees hai to phir Isa bin Jaariya ka kya qusoor hai?

Qaula 58: “*Jabke ummat ka 1200 saal tak 20 par amal karna iski sehat ki alaamat hai*”.²⁵³

Aqool: Ye baat jhoot hai, ummat mein to is mas-ala par badaa ikhtelaf hai. Baaz ne kaha: 41 rakat, baaz ne kaha: 49, baaz ne kaha 38, baaz ne 36, aur witr. Baaz 34, baaz 28, baaz 24, baaz 23, baaz 16, baaz 13 aur baaz 11 ke qaael hain. Dekhiye Umdatul Qaari²⁵⁴.

Balke baaz ulama, Masalan Imam Ahmad aur Imam Ibne Taimiyya رحمہما اللہ to sirey se kisi hadd ke qaael hi nahi hain.

Qaula 59: تلقى بالقبول²⁵⁵

Aqool: Isse muraad ijma hai, Quraishi Sahab ne khud likha hai: “*magar saari ummat ka amal isi par hai*”. Lehaza saabit hua ke ye ijma hai. Agar Quraishi Sahab ye saabit kar de’n ke 20 rakat ke sunnat hone par saari ummat ka ijma hai to ham is mas-ala ko tasleem kar le’nge. Ham ijma ko hujjat maante hain. Yaad rahe ke khaali kartooso’n ki nahi balke dalaal e waazeha qaate’a saheeha ki zaroorat hai.

Qaula 60: “*Ye eteraaz hamare nazdeek bilkul ghalat hai*”.²⁵⁶

Aqool: Ye eteraaz karne waale Haafiz Ibne Hajar, Al A’aini aur Az Ze’eli waghairahum hain. Lehaza Quraishi Sahab saaf elaan karde’n ke Ibne Hajar, A’aini aur Ze’eli waghairahum is mas-ala mein ghalat the. Wo nahi samjah sakey magar Quraishi Sahab ne samajh liya hai.

Qaula 61: “*11 rakat waali hadees muztarib hai*”.²⁵⁷

Aqool: Sahihain ki tamaam muttasil marfoo ahadees Saheeh hain aur unhe’n muztarib kehna baatil hai. Shah Waliullah Dahelwi ne Hujjatullahil Baalegha mein un logo’n ko bidati aur ghair sabeel ul momineen par chalne waala kaha hai, jo Sahihain ki ahdees par ta’an karte hain.

Aisa shakhs Saheeh Bukhari ki hadees ko *muztarib* keh raha hai jo-ke ba-zaat e khud *muztarib* hai. 1 jagah Muwatta ki tamaam marwiyaat ko *saheeh* tasleem karta hai. Ba-naqal Shah Waliullah aur doosri jagah khud Muwatta ki riwayat par *jirah* karta hai. Aise shqs ko kya haq hai ke wo Sahihain par ta’an kare. Halaa’nke Sahihain ki sehat par ijma ho chuka hai aur is ijma ka daawa mutaddid *siqa* imamo’n ne kiya hai.

Qaula 62: “*Doosra ye ke wo tahajjud ke baab mein hai*”

Aqool: Is hadees ko Imam Bukhari Taraweeh ke baab²⁵⁸ mein laae hain. Kitab us Saum mein, isi tarha Imam Bayhaqi bhi Sunan Kubra²⁵⁹ mein Rakat Qiyaam e Ramzan ke baab mein laae hain. Muhammad bin al Hasan ash Shaibani aur Nemwi²⁶⁰ bhi isey Taraweeh se mutalliq samajhte hain, kya in sabki tabweeb ghalat hai?

Agar Muhammad bin Nasar ne baab nahi baandha to Bukhari waghaira ne baab baandha hai. Kya Adm e zikr, nafee e zikr ko mustalzim hota hai? Aakhir aap logo’n ke usool kya hain?

Qaula 63: “*Hazrat Umar رضي الله عنه ka aakhri amal 20 rakat hi tha*”.²⁶¹

Aqool: Daleel pesh kare’n.

Qaula 64: كان إذا دخل رمضان تغير لونه وكثرت صلاته²⁶²

²⁵² V1 P52-53

²⁵³ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P26

²⁵⁴ V11 P126 (Tasneef Al A’aini al Hanafi)

²⁵⁵ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P28

²⁵⁶ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P29

²⁵⁷ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P29

²⁵⁸ V1 P54 Baab # 14, H1147; V1 P269 H2013

²⁵⁹ V3 P6

²⁶⁰ Asaar as Sunan: P248 H773

²⁶¹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P31

²⁶² Izhaar ul Haq As Saheeh Fee Adaad at Taraweeh: P33

Aqool: Ye riwayat Imam Bayhaqi ki Shobul Imaan²⁶³ mein maujood hai. Quraishi Sahab se darkhwast hai ke iski sanad ka *saheeh* hona saabit kare'n. Iske baad iske matan par bahes hogi.

Qaula 65: “*Magar sab milkar Hasan Li-ghairihi ki haisyat haasil kar lete hain*” ²⁶⁴

Aqool: Dekhiye ta'aqqub # 22

Qaula 66: “*20 rakat par ijma ho gaya*”.²⁶⁵

Aqool: Is ijma ka daawa mardood hai. Balke Aamma se uske khilaf saabit hai.

Qaula 67: “*Wo sakht zaeeef hain*”. ²⁶⁶

Aqool: Wo riwayat jisey Ibne Khuzaima o Ibne Hibban waghaira-huma ne Saheeh kaha. Quraishi Sahab ke nazdeek sakht *zaeeef* hai aur jisey sab *zaeeef* yaa *munkar* kahe'n. to *Mabqool yaa Hasan ligahirehi*. Ye kaisa insaaf hai?

Qaula 68: “*Unke baare mein Ibne Jozi ka qaul bilkul naa-qaabil e etebaar hai*”. ²⁶⁷

Aqool: Ye qaul kaha'n hai aur kya A'aini o Suyuti ka qaul bhi naa-qaabil e etebaar hai aur kya Mahshi Hidaaya ka qaul bhi naa-qaabil e etebaar hai?

Qaula 69: “*Mere paas in 3 aadmiyo'n ke baare mein malumaat nahi thee'n*”. ²⁶⁸

Aqool: Agar aapke paas nahi thee'n to hamare paas tashreef le aae'n, ham aapko bataa de'nge. In Sha Allah.

Tambeeh: Jinke baare mein Quraishi Sahab ne malumaat ka daawa kiya hai wo tehreere'n bhi mahel e nazar hain. In sha Allah saalis ashkhaas ko tafseel bataadi jaaegi. Ba-sharteke wo tashreef le aae'n.

Qaula 70: “*Challenge*”. ²⁶⁹

Aqool: Maloom hota hai ke Quraishi Sahab ko challenge baazi ka badaa shauq hai. Waalhu A'alam

Ab hamare challenge sune'n:

1. 1400 saal mein kisi 1 siqa mohaddis se saabit kare'n ke Hadees e Ayesha رضي الله عنها ka talluq Nt ke saath nahi hai.
2. 1400 saal mein kisi 1 siqa mohaddis se saabit kare'n ke Taraweesh aur Tahajjud (من حيث كل الوجوه) ilaaheda-ilaaheda namaze'n hain.
3. 1400 saal mein kisi 1 siqa mohaddis se saabit kare'n ke 20 rakat taraweesh ke sunnat hone par ijma hai.
4. 1400 saal mein kisi 1 siqa mohaddis se saabit kare'n ke 8 rakat sunnat e Nabawi ﷺ nahi hain.

Note: Muqallideen (masalan Mulla Ali Qaari waghaira) ke hawaale pesh karne ki koi zaroorat nahi hai. Abu Hanifa, Maalik, Shafai, Ahmad, Bukhari aur Muslim waghairahuma رضي الله عنهم yaa in jaise ulama ke hawaale pesh kare'n.

5. Apne maz-oom Imam Abu Hanifa hi se ba-sanad e saheeh 20 rakat ka sunnat e muakkadah hona saabit karde'n.
6. Kisi 1 taabai se 20 rakat ka sunnat e muakkadah hona ba-sand e saheeh saabit kare'n.
7. Kisi 1 Sahabi se 20 rakat ka sunnat hona ba-sanad e saheeh saabit kare'n.
8. 1400 saal mein kisi 1 siqa mohaddis se saabit karde'n ke Abu Shaiba Al A'absi, Isa bin Jaariya se behtar tha.
9. 1400 saal mein se kisi 1 siqa mohaddis se saabit kar de'n ke Abdullah bin Masood رضي الله عنه jung e siffain ke mauqe par zinda the.

²⁶³ V3 P310-311 H3625-3626

²⁶⁴ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P35

²⁶⁵ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P36

²⁶⁶ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P36

²⁶⁷ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P36

²⁶⁸ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P38

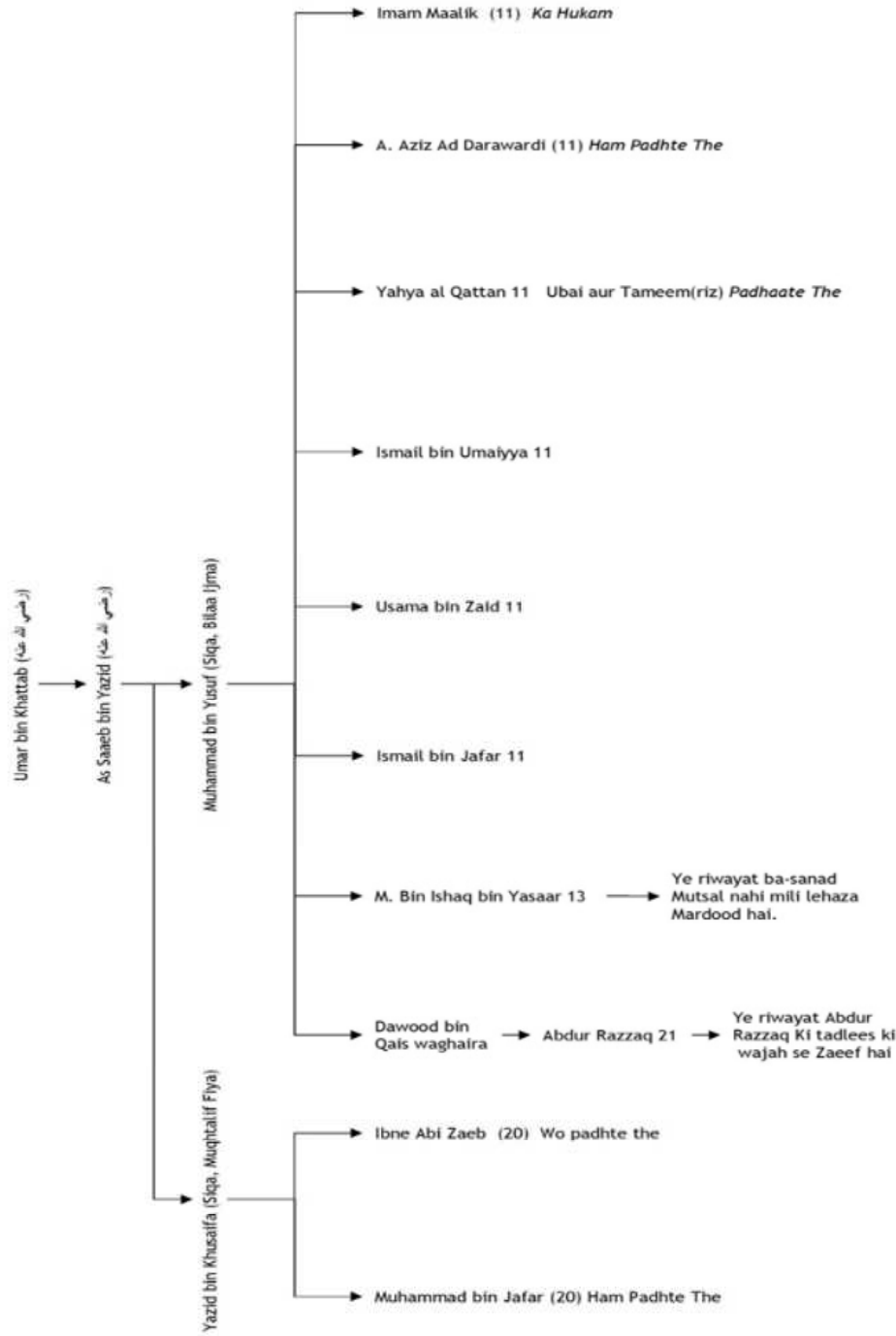
²⁶⁹ Izhaar ul Haq As Saheeh Fee Adaad at Taraweesh: P39

10. Saheeh Bukhari yaa Saheeh Muslim yaa kisi saheeh hadees se ye saabit kare'n ke Nabi ﷺ ne Qiyaam ul Lail yaa Qiyaam e Ramzan yaa (taraweeh) mein 4-4 rakat ke baad salam phera tha. 2 rakat ke baad nahi.

Agar hamare in challengo'n ka jawab numberwaar de de'n to phir hame'n ye tasleem karna hoga ke fareeq e mukhalif ka mauqaf saheeh o qawee hai aur agar saheeh jawabaat naa de sake'n to..... alkh

(Abhi tak jawab nahi aaya. 26 Rajab 1427h)

Hukum e Farooqi Ka Jadwal



Hadees e Ayesha ؓ Par Mazeed Bahees

Fareeq e Mukhalif ki taraf se mohaddiseen aur unke itteba par ye eteraaz musalsal kiya jaata hai:

1. Aap 2-2 rakat kyou'n padhte hain, jabke Hadees e Ayesha ؓ mein 4 rakat hai.
2. Aap saara Ramzan kyou'n jamat se padhte hain, jabke Nabi ﷺ ne to sirf 3 din jamat farmai thi.

To arz hai ke Saheeh Bukhari ki kisi hadees mein ye bilkul nahi hai ke Aap ﷺ ne 4 rakat 1 salam se padhi thi yaa padhte the. Lehaza is riwayat mein ijmaal hai. Saheeh Muslim ki hadees e Ayesha ؓ mein saaf maujood hai ke Aap ﷺ har 2 rakat par salam pher dete the. Choo'nke Saheeh Muslim ki riwayat mufassir aur waazeh hai, lehaza hamne Saheeh Bukhari ki Hadees e Ayesha ؓ ka wohi matlab samjha hai jo-ke Saheeh Muslim ki Hadees e Ayesha ؓ ka hai. Hamare nazdeek hadees, hadees ki tashreeh karti hai. Aur ahadee e saheeha mein koi ta'aruz nahi hai. Ye bhi yaad rahe ke khaas aam par, mantooq mafhoom par aur sareeh mubham par hamesha muqaddam hota hai.

Raha mas-ala baa-jamat namaz ka to is silsila mein hamare paas mutaddid dalaael hain. Masalan:

1. Rasool Allah ﷺ ne Qiyaam e Ramzan (Taraweeh) ki namaz baa-jamat ki bohot targheeb di hai.

Aap ﷺ ne farmaya:

*“Beshak jo aadmi Imam ke saath namaz padhke (ghar waghaira) laut-ta hai to isey saari raat ke qiyaam ka sawab milta hai”.*²⁷⁰ إن الرجل إذا صلى مع الإمام حتى ينصرف حسب له قيام ليلة.

Muhammad bin Ali An Nemwi ne Asaar as Sunan²⁷¹ mein is riwayat ke baare mein kaha: *“Isnaadahu Saheeh”*.

Unse pehle (bhi) mutaddid mohaddiseen ne isey Saheeh qaraar diya hai. Motarzeen ke eteraz ke radd ke liye sirf yehi 1 hi hadees kaafi hai.

2. Rasool Allah ﷺ ne agar koi kaam 1 dafa hi kiya hai, to ye hamare liye is kaam ke jawaz ki zabardast daleel hai.²⁷²

Syedna Qurrah ؓ Nabi ﷺ ke paas aae to dekha ke Aap ﷺ ke qamees ke button khule hue the. Iske baad Moawiya bin Qurrah aur unke bete ko hamesha button khole hue hi dekha gaya.²⁷³

Ab ye mutaalba karna ke ham sirf wohi kaam kare'nge jisey Nabi ﷺ ne baar baar yaa rozaana kiya ho to ham is mutaalbe ko saheeh nahi samajhte. Hamare liye to Rasool Allah ﷺ ka 1 waqt ka فعل fe'l bhi hujjat hai, ba-sharteke naskh yaa takhsees saabit naa ho.

3. Rasool Allah ﷺ ne 3 din se ziyaada jamat naa karna ki wajah bayan farmadi ke mujhe iske farz ho jaane ka dart ha. Anwar Shah Kashmiri Faiz ul Baari²⁷⁴ mein لکنی خشیت أن تفرض عليكم²⁷⁵ ke baare mein farmate hain ke أي جماعة yaane is hadees se muraad namaz baa-jamat hai. Ab choo'nke ye illat rafa'a ho gai, lehaza hamesha ke liye is jamat ke qaaem karne ka suboot mil gaya.
4. Ameer ul Momineen Syedna Umar ؓ ne Qiyaam e Ramzan (ba-eteraaf aal e taqleed taraweeh 11 rakat) ki jamat karwi aur kisi ne bhi in par eteraaz nahi kiya, lehaza jawaz saabit hua. Ye bhi yaad rahe ke Khulafa

²⁷⁰ Sunan Tirmizi: V1 P166 H806; Sunan Abu Dawood: V1 P195 H375; Sunan Nisai: V1 P192 H1606; Sunan Ibne Majah: P94 H1327 aur Musnad Ahmad: V5 P159 H21749 mein ramzan ki tasreeh ke saath maujood hai.

²⁷¹ P387 H768

²⁷² Sunan Ibne Majah: H3578; Musnad Ahmad: V5 P35 H30639; Musnad Abu Dawood At Tayaalsi: H1072 aur Saheeh Ibne

Hibban Al Ehsan: V7 P401 H5428; another edition: V12 P266 تا 29 H5452

²⁷³ Musnad A'alaa bin Al Ja'ad: V2 P964 H2775

²⁷⁴ V2 P337

²⁷⁵ Bukhari: H2012

e Rashideen ﷺ ki sunnat par amal karne ka hukum Nabi ﷺ ne apni zuban e Mubarak se diya hai. Lehaza motarzeen ke tamaam eteraazaat baatil saabit ho gae. Alhamdulillah.

Aakhir mein saaliseen ki khidmat mein arz hai ke faisla se pehle darj e zail kitabe'n bhi zaroor padhe'n.

1. Anwaar ul Masabeeh (Nazeer Ahmad Aazmi)
2. Hadees e Khair o Shar (Haafiz Abdul Mateen Memon Junagadhi)
3. Tadaad e Taraweeh (Haafiz Abdul Mannan Noorpuri)
4. Raaqim ul Huroof ke mazameen (jo is kitab mein shaaya kar diye gae hain, wal hamdulillah)

Wamaa a'alaina Illal balaagh (3rd June 1993)

Namaz e Taraweeh Deobandi Ba-Naame Deobandi

Is mazmoon mein Anwar Khursheed Deobandi Ki Kitab “Hadees aur Ahle Hadees” ke Abwaab at Taraweeh ka mukammal jawab deobandi usool ki roo se pesh e khidmat hai. Pehle Hadees aur Ahle Hadees ki “daleel” ka aks darj kiya gaya hai aur baad mein is par tabsara kiya gaya hai. Walhamdulillah

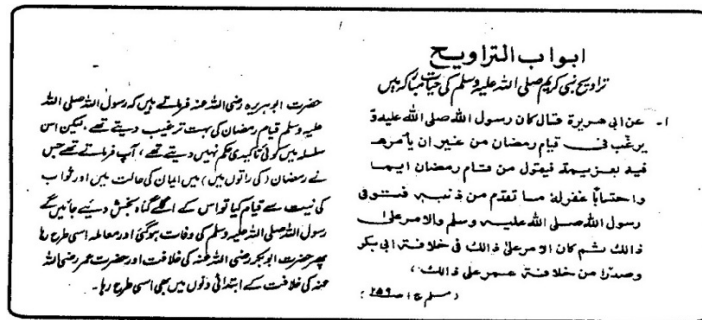
Nuhkta e Aghaaz

الحمد لله رب العلمين والصلوة والسلام على رسوله الأمين، أما بعد:

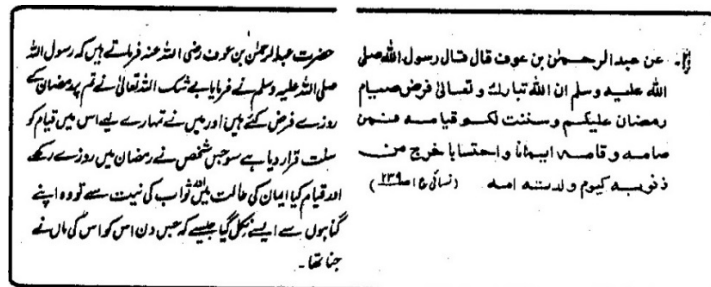
Anwar Khursheed Deobandi Sahab ki kitab Hadees Aur Ahle Hadees ke baab Abwaabut Taraweeh ka mukammal jawab pesh e khidmat hai. Hamen is jawab mein itmaam e hujjat ke liye Hadees Aur Ahle Hadees ki ibaat ka aks naqal karne ka ehtemaam kiya hai.

Chand qaabil e tawajjo baate’n darj e zail hain:

1. Aal e Taqleed ka daawa hai ke *Masnoon Taraweeh 20 Rakat hain*. Lekin 1 bhi Saheeh hadees bataur e daleel pesh karne se qaasir hain.
2. Aal e Taqleed ka daawa hai ke *Sahaba Ikram* عليهم السلام *Se 20 Taraweeh Padhna Saabit hai*. Lekin kisi 1 bhi Sahabi ka ba-sanad e saheeh asar bataur e daleel bayan karne se aajiz hain.
3. 20 Rakat Taraweeh par daawa e ijma karte hain, lekin khud is daawe mein muztarib nazar aate hain.
4. Bila-aakhir bataur e hujjat chand taabaeen aur baaz aimma ka sahaara lete hain. Arz hai ke Taraweeh mein to unhe’n bataur e hujjat pesh kiya jaata hai, lekin jaha’n un logo’n ke mafadaat par zadd padti hai to waha’an unse eraaz kyou’n kiya jaata hai?
5. Dabbey mein Hadees Aur Ahle Hadees naami kitab ka scan kiya hua aks hai aur neechे iska jawab deobandi usool ki raushni mein diya gaya hai.



Jawab: Ye hadees is baat ki daleel hai ke Qiyaam e Ramzan aur Taraweeh ek hi namaz ke 2 naam hain. Warna Anwar Khursheed Deobandi Sahab Qiyaam e Ramzan waali hadees Abwaab e Taraweeh ke tahat kabhi zikr naa karte.



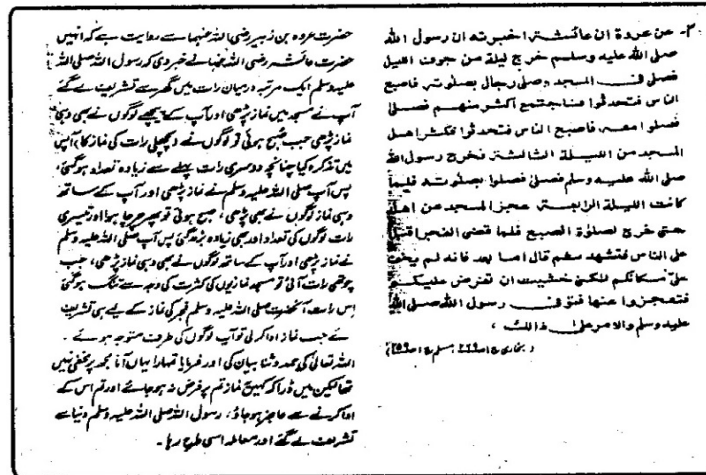
Jawab: Ye riwayat hamare nuskha mein²⁷⁶ mein maujood hai. Iska 1 raawi Nazar bin Shaiban hai. Iske baare mein Imam Yahya bin Muyeen ne farmaya: “Iski hadees kuch cheez nahi hai”.²⁷⁷

Is raawi ko Ibne Hibban ne zikar karke likha hai: “Ye tauseeq jamhoor ke muqable mein mardood hai”.²⁷⁸

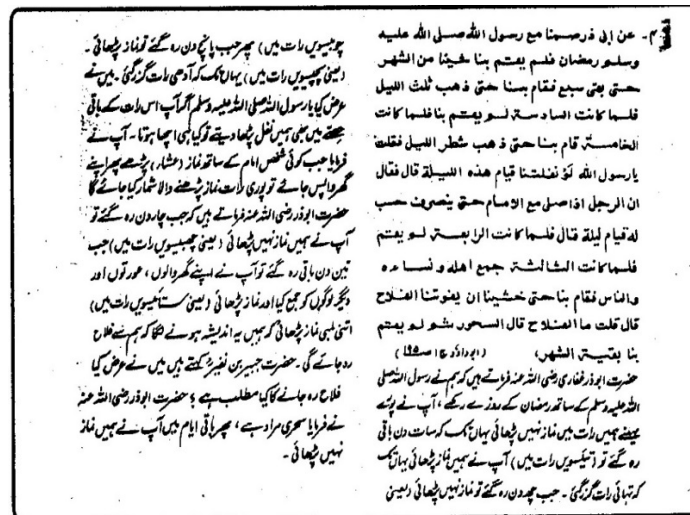
Haafiz Ibne Hajar ne kaha: “Yaane ye hadees mein zaef hai”²⁷⁹

Imam Nisai darj e baala hadees ke baare mein farmate hain: “Ye hadees ghalat hai”.²⁸⁰

Tambeeh: As Sunan as Sughra lil Nisai (H2210) mein لهذا خطا likha hua hai. Mane ek hi hain



Jawab: Is hadees se maloom hua ke Namaz e Taraweeh (Qiyaam e Ramzan) farz yaa waajib nahi hai.



Jawab: Is hadees se 2 mas-ale saabit hue:

Awwal: Taraweeh aur Tahajjud 1 hi namaz hai, teesri raat mein Aap ﷺ ka Taraweeh aur Tahajjud ilaaheda-ilaaheda padhna saabit nahi hai.

Duwwam: Imam ke saath Taraweeh padhna bohot fazeelat waala amal hai, lehaza saara mahina jamat ke saath taraweeh padhna afzal hai.

²⁷⁶ Al Mujtaba lin Nisai: V4 P158 H2212

²⁷⁷ Al Jirah wa Ta'adeel: V8 P476 (Sanad Saheeh)

²⁷⁸ Kitab us Suqaat

Nez dekhiye: Tehzeeb ut Tehzeeb: V10 P392

²⁷⁹ At Taqreeb: 7136

²⁸⁰ Sunan Kubra: V2 P89 H2518

۵۔ عَنْ ثَمَالِيَةَ بْنِ أَبِي مَالِكٍ الْعَدَنِيِّ قَالَ
خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ
لَيْلَةٍ فِي رَمَضَانَ قَرَأَ ثَمَانًا فِي تَابِئَةِ الْمَسْجِدِ
يُصَلُّونَ فَعُتِلَ مَا يُصْنَعُ هُنَا وَهُتَالُ هُنَا
بِرَسُولِ اللَّهِ هُنَا. نَاسٌ لَيْسَ مَعَهُمْ هُنَا
وَالِ بْنِ كَعْبٍ يَمْتَنِرُ أَوْهُمْ مَعَهُ يَصَلُّونَ
يُصَلُّونَ ثُمَّ قَالَ قَدْ احْسَبُوا أَذْهَبَ احْسَبُوا
وَلَوْ يَكُنْ ذَلِكَ لَهُمْ -
(مسند ابن عمر ۲ ص ۲۵)

حضرت ثمالیہ بن ابی مالک قرظی رحمہ اللہ فرماتے ہیں کہ رسول اللہ
صلی اللہ علیہ وسلم رمضان المبارک میں ایک رات مسجد نبوی
وہنے تو رکعتوں کو سیکڑے ایک گز میں نماز پڑھتے ہوتے دیکھا
آپ نے فرمایا یہ لوگ کیا کر رہے ہیں۔ ایک کہنے والے نے
کہا یا رسول اللہ صلی اللہ علیہ وسلم ان لوگوں کو تو قرآن یاد نہیں ہے
ابی بن کعب (نماز میں قرآن) پڑھ رہے ہیں اور ان کی اکثر
میں نماز ادا کر رہے ہیں۔ آپ نے فرمایا انہوں نے اچھا کیا یا
یہ فطیلا کر صبح کیا اور یہ چیز آپ نے ان کے لیے ناپسند نہیں کی

Jawab: Ye riwayat hamare nuskhe²⁸¹ mein maujood hai. Is hadees se saabit hota hai ka ke Taraweeh ki jamat masnoon hai. Lehaza deobandi hazrat jo eteraaz karte hain ke Nabi ﷺ ne sirf 3 din jamat karai hai. Is liye Ahle Hadees bhi 3 din hi jamat se padhe'n. Ye eteraaz ghalat hai, Qauli, فعلی Fe'li aur Taqreeri har Saheeh hadees hujjat hoti hai.

۶۔ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ يُصَلِّي فِي رَمَضَانَ عَشْرِينَ رَكْعَةً وَالْوُتْرَ،
رُصِفَتْ ابْنُ أَبِي شَيْبَةَ ۲ ص ۲۵، بَيْهَقِي ۲ ص ۲۵، حَرَمِي
لِيَبْنِ ۱ ص ۲۵، مسند ابن عمر ۲ ص ۲۵

حضرت عبداللہ بن عباس رضی اللہ عنہما سے روایت ہے کہ
رسول اللہ صلی اللہ علیہ وسلم رمضان المبارک میں عشاء میں رکعتیں ادا
فرماتے تھے۔

Jawab: Is riwayat ke baare mein Anwar Shah Kashmiri Deobandi farmate hain: “Ye zaeef sanad se hai aur uske zoaf par ittefaq hai”²⁸².

Deobandiyo'n ke pyaare Abul Qasim Rafeeq Dilawari Sahab elaan farmate hain: “Kisi saheeh riwayat mein Aap ﷺ ki tadaad e rakat mazkoor nahi. Aur is baare mein 20 yaa 8 rakat ki jis qadar riwayat-e'n hain wo sab zaeef hain”²⁸³.

Dilawari Sahab ne 1 Ahle Hadees ko jawab dete hue likha hai: “Kisi saheeh hadees mein naa 20 ka zikr hai aur naa 8 ka. Is liye Sarwar e Do-jahaan ﷺ ka uswa amal naa aap pesh kar sakte hain aur naa main...”²⁸⁴.

Is bayan mein Dilawari Sahab ne 20 rakat waali riwayat ke zaeef hone ka elaanिया eteraaf kiya hai. Raha inka 8 taraweeh se bhi inkaar karna to iske radd ke liye Deobandiyo'n ke (nazdeek moatamad a'alai) 4 aqwaal pesh e khidmat hain:

1. Khaleel Ahmad Saharanpuri Deobandi ne kaha: “Aur sunnat hona taraweeh ka 8 rakat to ba-ittetfaaq hai”²⁸⁵.
2. Abdush Shukoor Luckhnawi ne kaha: “Agarche Nabi ﷺ se 8 rakat taraweeh masnoon hai aur 1 zaeef riwayat mein Ibne Abbas رضي الله عنه se 20 rakat bhi. Magar...”²⁸⁶.
3. Anwar Shah Kashmiri Deobandi likhte hain:

“Aur is baat ke tasleem karne se koi chutkaara nahi hai ke Aap ﷺ ke taraweeh 8 rakat thi... aur Nabi ﷺ se 8 rakat ba-sanad e saheeh saabit hain”²⁸⁷.

ولا مناص من تسليم أن تراويحه عليه السلام كانت ثمانية
ركعات... وأما النبي صلى الله عليه وسلم فصح عنه ثمان ركعات.

4. Muhammad Ahsan Nanotwi ne likha hai:

“Beshak Nabi ﷺ ne 20 (rakat) nahi padhi, balke aapne 8 padhi hain”²⁸⁸.

لأن النبي صلى الله عليه وسلم لم يصلها عشرين بل ثمانية.

²⁸¹ V2 P303 H1363

²⁸² Al Urf ash Shazee: V1 P166

²⁸³ Emaduddin: P399

²⁸⁴ At Tauzeeh A'an Rakat at Taraweeh: P79

²⁸⁵ Baraheen e Qaateh: P195

²⁸⁶ Ilm ul Fiqh: P198 Hashiya Hissa Duwwam

²⁸⁷ Al Urf ash Shazee: P166

²⁸⁸ Hashiya Kanzud Daqaaeq: P36 Hashiya # 4

Anwar Shah Kashmiri, Rafeeq Dilawari aur Abdush Shukoor Luckhnawi ke nazdeek 20 rakat waali hadees Zaeef hai. Panj-peer deobandiyo'n ke bade aalim Ghulam Habib Deobandi 20 taraweeh waali riwayat 2 kitabo'n se naqal karke likhte hain:

“Ye dono (riwayate'n) zaeef hain”.²⁸⁹

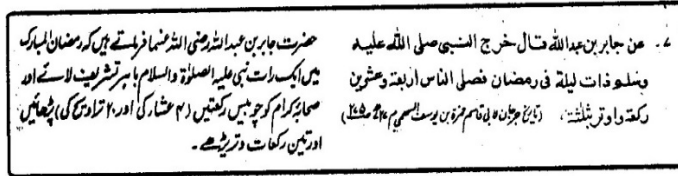
ولكنهما ضعيفان.

Khulaasa e tehqeeq: Anwar Khursheed Sahab ki pesh karda riwayat iske apne pasandeeda maulwiyo'n ke nazdeek zaeef, yaane mardood hai. Walhamdulillah

Tambeeh: Is hadees ke raawi Ibrahim bin Usman Abu Shaiba par jirah ke liye dekhiye²⁹⁰.

Ek riwayat ke baare mein Muhammad Taqi Usmani Deobandi Sahab farmate hain: “Lekin ye Ibrahim bin Usman ki wajah se zaeef hai”.²⁹¹

Ibrahim bin Usman par shadeed jirah ke liye dekhiye Asaar as Sunan²⁹²



Jawab: Hamare nuskhe mein ye riwayat P316-317 (H556) par hai. Iska 1 raawi Muhammad bin Hameed ar Raazi hai, iske baare mein sahdeed jirhe'n naqal karke Khan Baadshah bin Chandigul Deobandi likhta hai: “Kyou'nke ye kazzab aur akzab aur munkir ul hadees hai”.²⁹³

Doosra raawi Umar bin Haroon bhi majrooh hai.²⁹⁴ Baaqi sanad mein bhi nazar hai.

Tambeeh: Aisee mauzoo riwayat pesh karna deobandiyo'n hi ka kaam hai.



Jawab: Is hadees se 5 mas-ale saabit hote hain:

1. Taraweeh ki jamat jaaez o mustahsan hai.
2. Isme adad e rakat mazkoor nahi hai.

²⁸⁹ Ziya ul Masabeeh Fee Mas-ala at Taraweeh: P5

²⁹⁰ Nasbur Raaya: V1 P53, V2 P66-67 & 153

²⁹¹ Dars e Tirmizi: V3 P304

²⁹² H785 Hashiya 291

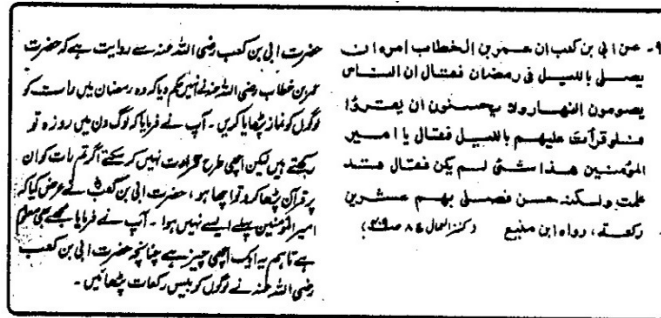
²⁹³ Al Qaul ul Mubeen Fee Asbaat at Taraweeh al A'ashreen wal

Radd A'alaa Albaani al Miskiyeen: P334

²⁹⁴ Nasbur Raaya: V1 P351-355, V4 P273

3. Taraweeh aur Tahajjud 1 hi namaz hai. Fe'l e Umar رضی اللہ عنہ se istedlal karte hue Anwar Shah Kashmiri Deobandi Sahab ne ye saabit kiya hai ke Taraweeh aur Tahajjud 1 hi namaz hai. ²⁹⁵
4. Bidat se muraad lughawi bidat hai, istelaahi nahi.
5. Ye hadees Saheeh Bukhari mein Kitab Salat ut Taraweeh Baab Fazl Man Qaama Ramzan baad Kitab as Saum mein hai. ²⁹⁶ Isi baab mein Imam Bukhari wo hadees bhi laae hain, jisme “Ramzan ho yaa Ghair Ramzan Nabi ﷺ 11 rakat se ziyaada nahi padhte the” ka zikr hai. ²⁹⁷

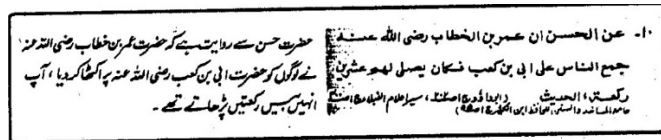
Is hadees ko Anwar Khursheed Deobandi Sahab ne chupaa liya hai. Aam deobandi hazraat is hadees ki ye taaweez karte hain ke “iska talluq sirf tahajjud ke saath hai, taraweeh ke saath bilkul koi talluq nahi hai. Imam Bukhari ko ye bade ghalati lagee hai ke unho’n ne be-talluq waali hadees ko taraweeh ke baab mein zikr kar diya hai”. Ye saari taweele’n baatil hai. Walhamdulillah



Jawab: Ye riwayat Kanzul Ummal ²⁹⁸ aur Ithaaf al Khaira Al Mahrah lil Boosiree ²⁹⁹ mein baghair kisi sanad ke Ahmad bin Mune’e ke hawaale se mazkoor hai. Sarfaraz Khan Safdar Deobandi Sahab likhte hain ke: “Be-sanad baat hujjat nahi ho sakti”. ³⁰⁰

Deobandiyo’n se moaddibaana arz hai ke agar unke paas Ahmad bin Mune’e se lekar Ubai bin Ka’ab رضی اللہ عنہ tak is riwayat ki koi sanad maujood hai to wo isey pesh kyou’n nahi karte?

Mere shagird aur biraadat Naseer Ahmad Kashif ki koshish se is riwayat ki sanad Al Mukhtaara lil Maqdisi mein mil gai hai ³⁰¹ ye sanad Zaeef hai. Haafiz ibne Hibban farmate hain ke: “Abu Jafar Ar Raazi ki Rabee bin Anas se riwayat mein bohot ziyaada izteraab hota hai”. ³⁰²



Jawab: Ye riwayat munqata hone ki wajah se zaeef hai. Hanfiyo’n ke Imam A’aini farmate hain ke “Is riwayat mein inqeta’a hai (ye munqata hai) kyou’nke Hasan (al Basri) ne Umar bin Khattab رضی اللہ عنہ ko nahi paaya”. ³⁰³

Tambeeh: Sunan Abu Dawood ke bohot se nuskho’n mein ye riwayat Ashreen Laila (20 raate’n) ke alfaaz se maujood hai aur aisa hi darj e zail ulama ne naqal kiya hai:

1. Ibne Kaseer/Musnad al Farooq. ³⁰⁴

²⁹⁵ Dekhiye: Faiz ul Baari: V2 P420

²⁹⁶ V1 P269 H2010

²⁹⁷ Faiz ul Baari: V1 P269 H2010

²⁹⁸ V8 P406 H23471

²⁹⁹ V3 P139 H2390

³⁰⁰ Ahsan ul Kalaam: V1 P327 Asar Saeed bin al Musaiyyib رضی اللہ عنہ

³⁰¹ V3 P367 H1161

³⁰² As Suqaat: V4 P228; Anwar as Sheefa Fil Ahadees az Zaeef, Abu Dawood: 1182

³⁰³ Sharah Sunan Abu Dawood: V5 P343

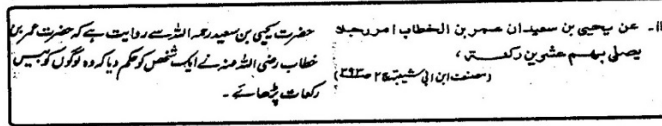
³⁰⁴ V1 P187

2. Al Mazhab Fee Ikhtesar as Sunan al Kabeer liz Zahabi.³⁰⁵
3. Saheb e Mishkat
4. Ze'eli waghairahum

A'aini Hanafi ke nuskha Abu Dawood mein bhi *Ashreen Laila (20 raat)* hi hai.³⁰⁶

Khalil Ahmad Saharanpuri Deobandi Sahab ne ye usool samjhaya hai ke agar baaz nuskho'n mein 1 ibaat ho aur baaz mein naa ho to ye ibaat mashkook hoti hai.³⁰⁷

Is Deobandi usool ki roo se Anwar Khursheed Deobandi Sahab ka ye *zaeef* riwayat pesh karna ghalat hai.



Jawab: Is hadees ke baare mein Nemwi (Hanafi) ne likha hai:

“Yahya bin Saeed al Ansari ne Umar رضي الله عنه ko nahi paaya”.³⁰⁸

يحيى بن سعيد الأيساري لم يدرك عمر.

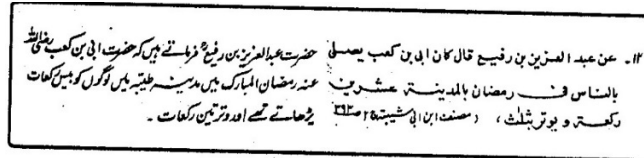
Imam Ibne Hazam ne bataaya ke Yahya bin Saeed, Syedna Umar رضي الله عنه ki wafat ke 25 saal baad paeda hue the.³⁰⁹

Aisee munqata riwayat ko mursal motazid waghaira qaraar de kar duniya mein raej karna un logo'n ka kaam hai jo din-raat siyaah ko safed aur safed ko siyaa saabit karne ki koshish mein lage rehte hain.

Haafiz ibne Kaseer farmate hain:

“Munazre mein ye kaafi hai ke mukhalif ki pesh karda riwayat ko zaeef saabit kar diya jaae. Wo la-jawaab ho jaaega, kyou'nke asal ye hai ke baaqi saare dalaael ma'adoom hain. Illa ye ke doosri sanad se wo riwayat saabit ho jaae”. Wallahu A'alam³¹⁰

يكفي في المناظرة تضعيف الطريق التي أبداها المناظر وينقطع إذا الأصل عدم ما سواها حجة يثبت بطريق أخرى والله أعلم.



Jawab: Is riwayat ke baare mein Nemwi Sahab likhte hain:

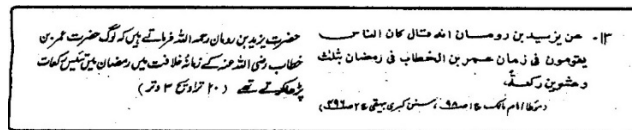
“Abdul Aziz bin Rafee ne Ubai bin Ka'ab رضي الله عنه ko nahi paaya”.³¹¹

عبد العزيز بن ربيع لم يدرك أبي بن كعب.

Yaane riwayat munqata hai. Usool e Hadees ki kitab mein likha hua hai:

“Ulama ka ittefaq hai ke munqata riwayat zaeef hoti hai”.³¹²

المنقطع ضعيف بالإتفاق بين العلماء.



³⁰⁵ V2 P464

³⁰⁶ V5 P342

³⁰⁷ Bazil al Majhood: V4 P471 tahat H748

³⁰⁸ Asaar as Sunan: H780 Hashiya

³⁰⁹ Al Mahalla: V10 P60 Mas-ala 1899

³¹⁰ Ikhtesaar Uloom ul Hadees: P85 Nu'u:22

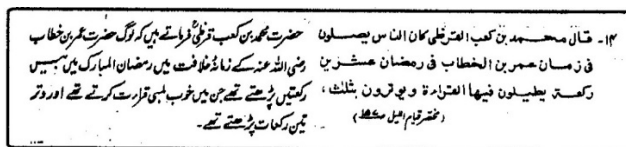
³¹¹ Asaar as Sunan: H781 hashiya

³¹² Taiseer Mustalah ul Hadees: P78, Al Munqata

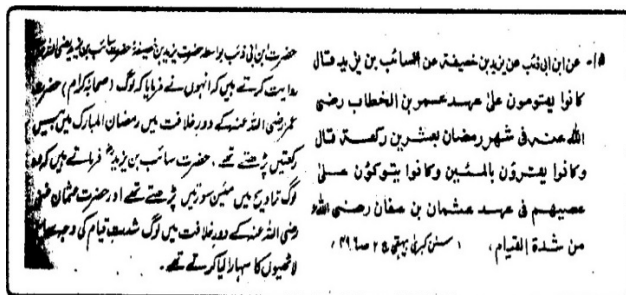
Jawab: Is riwayat ke baare mein A'aini Hanafi kehte hain:

“Ye munqata sanad se hai”.³¹³

بإسناد منقطع



Jawab: Ye riwayat Mukhtasar Qiyaam ul Lail³¹⁴ mein be-sanad maujood hai, lehaza mardood hai.



Jawab: Ye riwayat Ali bin al Ja'ad ki Musnad (H2825) mein bhi maujood hai. Taaham Ali bin Al Ja'ad (Siqa A'ala Ar Raajeh) par ba-zaat e khud jirah hai. Ali bin al Ja'ad mazkoor Syedna Usman رضي الله عنه³¹⁵ par sakht tanqeed karta tha, wo kehta tha: “Mujhe ye buraa nahi lagta ke Allah Ta'ala Moawiya رضي الله عنه ko Azaab de”.³¹⁶

Saheeh Bukhari mein iski 14 ahadees hain, jo-ke mutaabea'at mein hai.³¹⁷

Tambeeh: Is riwayat mein qiyaam karne waalo'n ka ta'aruf naa-maloom hai. Ye naa-maloom log agar apne gharo'n mein nafil samajh kar 20 rakat padhte the to Syedna Umar رضي الله عنه se iska kya talluq hai? Deobandiyo'n ka ye daawa hai ke: “Taraweeh 20 rakat sunnat e muakkadah hai”.³¹⁸

Yaane deobandiyo'n ke nazdeek “jamat ke saath sirf 20 rakat taraweeh hi sunnat e muakkadah hai, isse kam yaa ziyaada jaaez nahi”. Is liye Rasheed Ahmad Gangohi Sahab farmate hain: “Agar adad e taraweeh mein shak ho jaae ke 18 padhe hain yaa 20 to 2 rakat faraadi padhe'n, naa baa-jamat. Ba-sabab e itlaaq e hadees ke ziyaada adaa karna mamnoo nahi, khwah koi adad ho, magar jamat 20 se ziyaada ki saabit nahi”.³¹⁹

Darj e baala deobandi mauqif ki roo se deobandiyo'n par laazim hai ke wo apni pesh karda riwayat mein darj e zail sharaaet saabit kare'n:

1. In logo'n ke naam batae'n jo Ahed e Farooqi رضي الله عنه mein 20 padhte the.
2. Ye saabit kare'n ke ye log 20 rakat sunnat e muakkadah samajh kar padhte the.
3. Ye saabit kare'n ke 20 ye rakate'n Masjid e Nabawi صلى الله عليه وسلم mein baa-jamat padhte the.
4. Ye saabit kare'n ke Syedna Umar رضي الله عنه ko iska ilm tha.
5. Ye saabit kare'n ke ye log 20 se kam yaa ziyaada ko haraam yaa naajaez samajhte the.
6. Ye saabit kare'n ke Imam Abu Hanifa ne is asar se istedlal karke ye saabit kiya haike sirf 20 rakat taraweeh baa-jamat hi sunnat hain, unse kam yaa ziyaada jaaez nahi hain.

³¹³ Umdatul Qaari: V11 P127 H2010

³¹⁴ P200

³¹⁵ T: Shaikh Zubair Ali Zai rahimahullah shayad yaha'n Syedna Moawiya رضي الله عنه ka naam likhna chahte the.

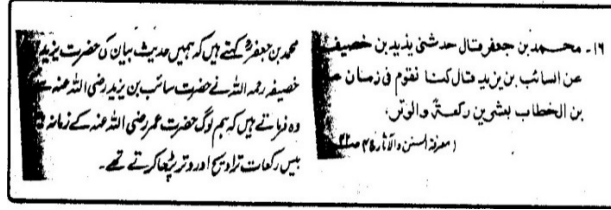
³¹⁶ Tehzeeb ut Tehzeeb: V7 P257

³¹⁷ Dekhiye, mera risaala. Ameen Okadwi Ka Ta'aqqub: P45

³¹⁸ Fataawa Darul Uloom Deoband: V4 P296 Jawab, Sawal # 1872

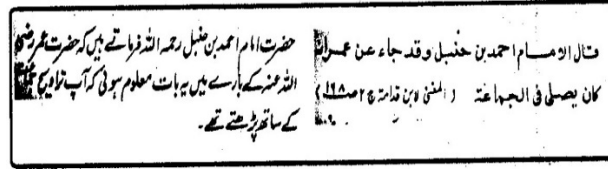
³¹⁹ Ar Raai Al Khabeeh: P12-13 Ba-hawaala Anwaar Masabeeh: P29

Agar ye saabit naa kar sake'n to phir deobandiyo'n ka in asaar e majhoola se istedlal mardood hai.



Jawab: Ye riwayat *shaaz* hai. Khalid bin Mukhlad (*shia sadooq*) ki is riwayat ke muqable mein Imam Saeed bin Mansoor ki riwayat hai: Saaeb bin Yazid رضی اللہ عنہ ne farmaya ke ham Syedna Umar رضی اللہ عنہ ke zamane mein 11 rakat padhte the.³²⁰

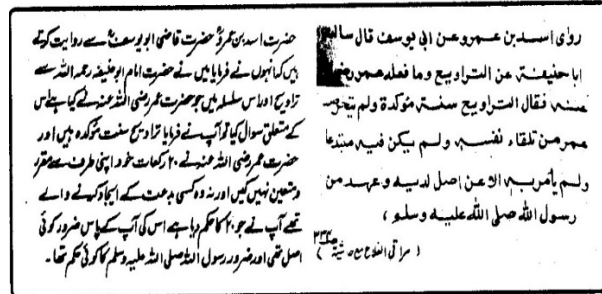
Is riwayat ke baare mein Allama Suyuti likhte hain: “Ye riwayat bohut saheeh sanad ke saath hai”.³²¹



Jawab: Ye riwayat 2 tarha se *muqate* hai:

1. Ibne Qadaama ki paedaesh se sadiyo'n pehle Imam Ahmad رضی اللہ عنہ faut ho gae the.
2. Imam Ahmad, Syedna Umar رضی اللہ عنہ ki shahadat ke bohut baad paeda hue the.

Saheeh Bukhari ki hadees³²² se maloom hota hai ke Syedna Umar رضی اللہ عنہ jamat ke saath Taraweeh nahi padhte the, balke sehri ke waqt padhne ko pasand karte the.



Jawab: Ye riwayat 3 wajah se *mardood* hai.

1. Saheb e Maraaqi al Falah se lekar Asad bin Umro tak sanad naa-maloom hai.
2. Asad bin Umro, ba-zaat e khud *majrooh* hai. Jamhoor mohaddiseen ne is par jirah ki hai.³²³ Imam Bukhari ne iske baare mein gawahi di: “Wo *zaeef* hai”.³²⁴
3. Qaazi Abu Yusuf bhi jamhoor mohaddiseen ke nazdeek *zaeef* hai. Imam Abu Hanifa ne Abu Yusuf se kaha:

“Tum hamari kitab mein wo baate'n likhte ho, jo ham nahi kehte”.³²⁵

إنكم تكتبون في كتابنا ما لا نقوله.

³²⁰ Al Haawi lil Fataawa: V1 P349; Hashiya Asaar as Sunan: P250

³²¹ Al Masabeeh Fis Salat at Taraweeh: P15

³²² 636 H8 #5, P74 par guzar chuki hai

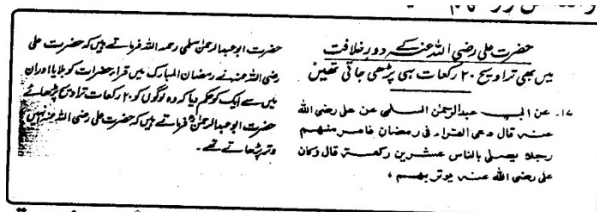
³²³ Dekhiye: Lisan ul Mizaan: V1 P383-385

³²⁴ Kitab uz Zafa bitehqqeeqi: P34

³²⁵ Kitab al Jirah wa Ta'adeel: V9 P201 (Sanad Saheeh)

Yaane Imam Abu Hanifa isey jhoota samajhte the, maloom hua ke agar ye riwayat Abu Yusuf tak saabit ho jaae to phir bhi mardood hai. Kyou'nke Abu Yusuf mazkoor apni taraf se baate'n likh kar Imam Abu Hanifa ki taraf mansoob kar deta tha.

Tambeeh: Is riwayat mein Taraweeh ka koi adad mazkoor nahi, magar Anwar Khursheed Deobandi Sahab ne Qaazi Abu Yusuf ke naqsh e qadm par chlate hue, apni taraf se 2 dafa 20 ka adad tarjuma mein likh diya hai. Maloom hua ke ye log kizb bayaaniyo'n mein ek doosre par sabqat lene ki koshish mein hain. والله من ورائهم محيط



Jawab: Is riwayat mein 1 raawi Hammad bin Shuaib hai, jisey jamhoor mohaddiseen ne *zaeef* qaraar diya hai. Imam Bukhari farmate hain:

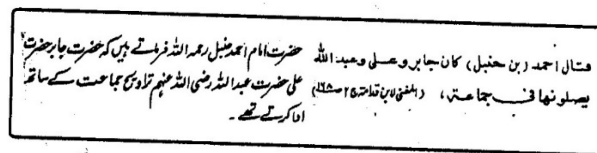
“Ye matrook mutham hai”³²⁶

فیه نظر۔

Nemwi Hanafi ne likha:

“Main kehta hu'n ke Hammad bin Shuaib *zaeef* hai”³²⁷

قلت: حماد بن شعيب ضعيف۔

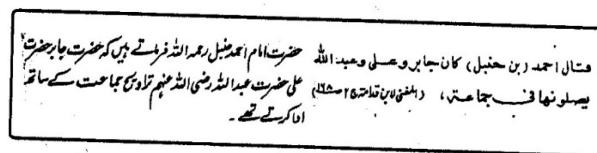


Jawab: Is riwayat ke raawi Abul Hasana ke baare mein Nemwi Sahab likhte hain:

“Main kehta hu'n ke is asar ka daar-o-madaar Abul Hasana par hai aur wo *ghair maroof* (majhool) hai”³²⁸

قلت: مدار هذا الأثر على أبي الحسناء وهو لا يعرف۔

Asr e Haazir mein baaz log ne shobada baazi aur madaari pann ki madad se Abul Hasan ko *siqa* saabit karne ki nakaam koshish ki hai. Jo-ke Nemwi ki tehqeeq ki roo se mardood hai. Correct from Below



Jawab: Ye hawaala 2 wujooh se mardood hai:

1. Imam Ahmad tak sanad ghaaab hai.
2. Syedna Jabir, Syedna Ali aur Syedna Abdullah ^{رضی اللہ عنہم} ki wafaat ke bohot arsa baad Imam Ahmad paeda hue the.

Tambeeh: Is gaul ka talluq 20 rakat taraweeh se nahi hai.

³²⁶ At Tareekh al Kabeer: V3 P25

³²⁷ Asaar as Sunan: H785 Hashiya 291

³²⁸ Asaar as Sunan: H785

حضرت عبداللہ بن مسعود رضی اللہ عنہ تراویح ۲۰ رکعات پڑھتے تھے
۱۹۔ عن زید بن وہب قال کان عبد اللہ بن مسعود
یصلیٰ بینا فی شہر رمضان فینبھوت و علیہ لیل
قال الا حبش کان یصلیٰ عشرين رکعة و
ثلث ، (مختار من الصحیح لمرکز مکتبہ)

حضرت زید بن وہب رحمہ اللہ فرماتے ہیں کہ حضرت عبداللہ بن
مسعود رضی اللہ عنہ ہم کو رمضان میں نماز پڑھاتے تھے۔ جب
فادح ہو کر دس بجے تو اسی رات ہی ۱۱ ام اشعیر
فرماتے ہیں کہ آپ (حضرت عبداللہ بن مسعود رضی اللہ عنہ) میں
رکعات تراویح پڑھتے تھے اور میں رکعت دہ

Jawab: Ye riwayat kai wajah se mardood hai:

1. Mukhtasar Qiyaam ul Lail lil Maroozi (P200) mein riwayat be-sanad hai.
2. Umdatul Qaari lil A'aini (V11 P127) mein ye riwayat Hafs bin Ghayas a'an al A'amash ki sanad se marwi hai. Hafs bin Ghayas *mudallis* hai.³²⁹
3. Al A'amsh *mudallis* hai.³³⁰
4. Syedna Ibne Masood رضی اللہ عنہ کی وفات کے ایک ارسا بات 61ھ میں A'amash padia hue the, lehaza ye sanad *munqata* (mardood) hai.

تراویح کے ہیں رکعات پڑھنے پر صحابہ کرام کا اجماع
قال المحدث الفقیہ محمد بن قدامة الحنبلی المتوفی ۵۹۵ھ
ہوئی مسائل عن ابن رومان قال کان النّاس
یصلون فی زین جمیع فی رمضان ثلاث و
عشرون رکعة و عن علی ابن ابی حمزة یصلی
بهم فی رمضان عشرين رکعة وھذا لا جماع
والشہ ۱۰۸ قاضی ۲۵ ص ۱۱۱

حضرت محمد بن قدامة علیہ الرحمہ (متوفی ۵۹۵ھ) فرماتے ہیں
امام مالک رحمہ اللہ نے زید بن رومان سے روایت کیا ہے وہ
فرماتے ہیں کہ حضرت عمر رضی اللہ عنہ کے زمانہ خلافت میں اصحاب
البارک میں لوگ جنس رکعات پڑھا کرتے تھے اور حضرت علی
رضی اللہ عنہ سے مروی ہے کہ انہوں نے ایک شخص کو حکم دیا
کہ وہ لوگوں کو رمضان المبارک میں بیس رکعات پڑھا سکے اور یہ
اجماع کی بات ہے۔

Jawab: Ibne Qadaama ke daawa ki buniyad 2 riwayaton par hain:

1. Yazid bin Rumman ki riwayat jisey A'aini Hanafi ne munqata qaraar diya hai. Dekhiye Jawab Riwayat # 13.
2. Syedna Ali رضی اللہ عنہ کی taraf mansoob riwayat jo ba-lehaaz e sanad *zaeef* hai. Dekhiye jawab riwayat # 17

In 2 zaeef riwayaton ki wajah se Ibne Qadaama ne *Ijma ki Maanind* likh diya hai. Jis par Anwar Khursheed Deobandi Sahab kaali lakeer lagaa kar khushee ka izhaar farma rahe hain. Ibne Qadaama ne juraabo'n par masah ke baare mein saaf-saaf likha hai ke: "*Jurabo'n par masah ke jaez hone par Sahaba Ikram رضی اللہ عنہم کا ijma hai*".³³¹

Deobandi o Barailwi, dono hazraat is ijma ke munkar o mukhalif hain.

قال العلامة ابن حجر العسقلانی المتوفی ۸۵۲ھ
- وقد عدوا صا و قح فی زمن حسن رضی اللہ
عنه لا جماع " (ابن رومان و شیعہ ۲۵ ص ۱۱۱)
حضرت عمر رضی اللہ عنہ فرماتے ہیں کہ تراویح ۲۰ رکعات
ہیں اور حضرت عمر رضی اللہ عنہ کے زمانے میں جو ہر اس کو فرما
لے اجماع کی طرح شمار کیا جاتا ہے۔

قال العلامة ابن حجر العسقلانی المتوفی ۸۵۲ھ
- اجماع الصحابة علی ان التراويح عشرون
رکعة " (مختار من الصحیح ۲۵ ص ۱۱۱)
حضرت علی رضی اللہ عنہ فرماتے ہیں کہ تراویح ۲۰ رکعات
ہیں اور اجماع کی طرح شمار کیا جاتا ہے۔

قال العلامة ابن حجر العسقلانی المتوفی ۸۵۲ھ
- وقد عدوا صا و قح فی زمن حسن رضی اللہ
عنه لا جماع " (ابن رومان و شیعہ ۲۵ ص ۱۱۱)
حضرت عمر رضی اللہ عنہ فرماتے ہیں کہ تراویح ۲۰ رکعات
ہیں اور حضرت عمر رضی اللہ عنہ کے زمانے میں جو ہر اس کو فرما
لے اجماع کی طرح شمار کیا جاتا ہے۔

³²⁹ Tabaqaat ibne Sa'ad: V6 P390

³³⁰ At Talkhees al Habeer: V3 P48 H1181; Saheeh Ibne Hibban, Al Ehsan: V1 P90; At TAsmiyah li Muhammad bin Tahir al Maqdisi: P47 (Sanad Saheeh)

³³¹ Mughni Ibne Qadaama: V1 P181 Mas-ala # 426

Jawab: Ijma ka ye daawa ka ilehaaz se mardood hai:

1. Is daawe ki buniyad *zaeef o mardood* riwayaat hain. Jaisa ke Ibne Qadaama ke qaul ki tashreeh mein guzar chuka hai.
2. Syedna Umar رضي الله عنه se 11 rakaat ba-sanad e saheeh saabit hain.³³²
Ye kaisa ijma hai, jisse Syedna Umar رضي الله عنه kharij kar diye gae hain?
3. Mutaddid ulama ne bataaya hai ke Taraweesh ke (masnoon) adad mein bohut ikhtelaf hai. A'aini Hanafi ne kaha:

“Taraweesh ke mustahab adad par ulama ka ikhtelaf وقد اختلف العلماء في العدد المستحب في قيام رمضان على أقول كثيرة. hai, aur unke bohut se aqwaal hain”.³³³

Allama Suyuti ne gawahi di ke:

“Beshak ulama ka Taraweesh ki tadaad mein ikhtelaf إن الفلماء اختلفوا في عددها. hai”.³³⁴

Jab ulama ka itna shadeed ikhtelaf hai to ijma ka daawa kaha'n se aagaya?

Ibne Abdul Barr ne agarche 20 rakat ka adad ikhteyar kiya hai³³⁵, lekin is par kisi ijma ka daawa nahi kiya gaya. Balke isey jamhoor ulama ka qaul qaraar diya hai. Doosre ye ke wo in 20 rakat par sunnat e muakkadah ka koi daawa nahi karte, teesre ye ke doosre ulama ne Ibne Abdul Barr ki mukhalifat kar rakhi hai.

1. Abu Bakar bin al Arabi al Maaliki (d 543h) ne kaha:

“Aur saheeh ye hai ke 11 rakaat padhi jaae'n, yehi والصحيح أن يصلى إحدى عشر ركعة صلوة عليه السلام فأما غير ذلك من الأعداد فلا أصل له... Nabi ﷺ ki namaz hai. Iske alaawa doosre jitney a'adaad hain, unki koi asal nahi hai”.³³⁶

Imam Abul Abbas Ahmad bin Ibrahim al Qurtubi (d 656h) ne Taraweesh ki tadaad par ikhtelaf zikar karke likha hai:

“Aur aksar ulama ne kaha hai ke 11 rakaat padhi وقال كثير من أهل العلم: إحدى شرة ركعة، أخذاً بحديث عائشة المتقدم. chaahiye, unho'n ne is (mas-ala) mein Ayesha رضي الله عنها ki hadees e saabiq se istedlal kiya hai”.³³⁷

Is bayan se 2 baate'n saabit huee'n:

- a. Imam Qurtubi 11 rakat ke qaael the.
- b. Jamhoor ulama 11 ke qaael hain, lehaza Imam Ibne Abdul Barr ka 20 ko jamhoor ka qaul qaraar dena ghalat hai.

³³² Dekhiye: Asaar as Sunan: H776 (Isnaadahu Saheeh)

³³³ Umdatul Qaari: V11 P126

³³⁴ Al Haawi lil Fataawa; Zia al Masabeeh lil Masood Ahmad Khan Deobandi: P23

³³⁵ Al Istezkaar: V2 P70 H222

³³⁶ A'aarza al Ahwazi: V4 P19 H806

³³⁷ Al Mufham li Masahkil Min Talkhees Kitab Muslim: V2 P390

20 Taraweeh Par Ijma Ka Daawa Baatil Hai

Ab aapki khidmat mein baaz hawaale pesh e khidmat hain. Jin mein se har hawaala ki raushni mein ijma ka daawa baatil hai:

1. Imam Maalik (d 179h) farmate hain:

“Maine apne liye Qiyaam e Ramzan (Taraweeh) 11 rakat ikhteyar karta hu’n. Isi par Umar bin Khattab رضي الله عنه ne logo’n ko jamaa kiya tha aur yehi Rasool Allah ﷺ ki namaz hai. Mujhe pataa nahi ke logo’n ne ye bohot si rakate’n kaha’n se nikaal li hain?” Isey Ibne Mughees Maaliki ne zikr kiya hai.³³⁸

الذي أخذ به لنفسه في قيام رمضان هو الذي جمع به عمر بن الخطاب الناس إحدى عشرة ركعة وهي صلاة رسول الله صلى الله عليه وسلم ولا أدري من أحدث هذا الركوع الكثير، ذكره ابن مغيث.

Tambee 1: Imam Maalik se Ibnul Qasim ka naqal e qaul “mardood” hai.³³⁹

Tambee 2: Yunus bin Abdullah bin Muhammad bin Mughees al Maalki ki kitab *Al Mujtahideen* ka zikr Ser E’elaam an Nubala³⁴⁰ mein bhi hai.

A’aini Hanafi famrate hain:

“Aur kaha jaata hai ke Taraweeh 11 rakat hain, isey Imam Maalik aur Abu Bakar al Arabi ne apne apne liye ikhteyar kiya hai”.³⁴¹

وقيل إحدى عشرة ركعة وهو إختيار مالك لنفسه واختاره أبو بكر العربي.

2. Imam Abu Hanifa se 20 rakat Taraweeh ba-sanad e saheeh saabit nahi hain. Iske bar-aks hanfiyo’n ke mamdooh Muhammad bin al Hasan ash Shaibani ki Al Muwatta se zaahir hota hai ke Imam Abu Hanifa 11 rakat ke qaael the.
3. Imam Shafai ne 20 rakat Taraweeh ko pasand karne ke baad farmaya ke:

“Is cheez (Taraweeh) mein zarra baraaabar tangee nahi hai aur naa koi hadd hai. Kyou’nke ye nafil namaz hai. Agar rakat kam aur qiyaam lamba ho to behtar hai aur mujhe ziyaada pasand hai aur agar rakat ziyaada ho’n to bhi behtar hai”.³⁴²

وليس في شيء من هذا ضيق ولا حد ينتهي إليه لأنه نافلة فإن أطالوا القيام وأقلوا السجود فحسن وهو أحب إلي وإن أكثر وأركع والسجود فحسن.

Maloom hua ke Imam Shafai ne 20 ko ziyada pasand karne se rujoo kar liya tha aur wo 8 aur 20 dono ko pasand karte the aur 8 ko ziyada behtar samajhte the. Wallahu A’alam

4. Imam Ahmad se Ishaq bin Mansoor ne poocha ke Ramzan mein kitni rakat padhni chaahiye? To unho’n ne farmaya:

“Is par 40 tak rakat riwayat ki gai hain, ye sirf nafli namaz hai”.³⁴³ Raawi kehte hain ke “Imam Ahmad ne isme koi faisla nahi kiya” (ke kitni rakat padhni chaahiye?)³⁴⁴

قد قيل فيه ألو ان نجوا من أربعين، إنما هو تطوع.

³³⁸ Kitab at Tahajjud: P76, faqra: 890; another edition: P287

Tasneef Abdul Haq Ashbeeli (d 581h)

³³⁹ Kitab uz Zoafa by Abi Zara’ah ar Raazi: P534

³⁴⁰ V17 P570

³⁴¹ Umdatul Qaari: V11 P126 H2010

³⁴² Mukhtasar Qiyaam ul Lail lil Maroozi: P202-203

³⁴³ Mukhtasar Qiyaam ul Lail: P202

³⁴⁴ Sunan Tirmizi: 806

Maloom hua ke Aimma Arba عليه السلام mein se kisi 1 imam se bhi ye saabit nahi hai ke 20 rakat taraweeh sunnat e muakkadah hai aur unse kam yaa ziyaada jaaez nahi hai.

5. Imam Qurtubi (d 656h) ne farmaya:

“Taraweeh ki tadaad mein ulama ka ikhtelaf hai. Imam Maalik ne (1 riwayat mein) 36 rakat ikhteyar ki hain... aur kaseer ulama ye kehte hain ke 11 rakaat hain. Unho’n ne Syeda Ayesha رضي الله عنها ki sabeqa hadees se istedlal kiya hai”.³⁴⁵

ثم اختلف في المختار من عدد القيام فعند مالك: أن المختار من ذلك ست وثلاثون... وقال كثير من أهل العلم: إحدى عشرة ركعة أخذاً بحديث عائشة المتقدم.

Tambee: Hadees e Ayesha Al Faham lil Qurtubi³⁴⁶ mein: ما كان يزيد في رمضان ولا في غير على إحدى عشرة ركعة: ke alfaaz maujood hain. Imam Qurtubi ke is qaul se maloom hua ke jamhoor ulama 11 rakat ke qaael o faael hain.

6. Qaazi Abu Bakar al Arabi al Maaliki (d 543h) ne kaha:

“Aur saheeh ye hai ke 11 rakat padhni chaahiye, yehi Nabi ﷺ ki namaz aur yehi Qiyaam (Taraweeh) hai. Iske alaawa jitn rakate’n marwi hain unki (sunnat mein) koi asal nahi hai. (aur nafl namaz hone ki wajah se) iski koi hadd nahi hai”.³⁴⁷

والصحيح أن يصلى أحد عشر ركعة صلوة النبي صلى الله عليه وسلم وقيامه فأما غير ذلك من الأعداد، فلا أصل له ولا حفيه.

7. A’aini Hanafi (d 855h) ne kaha:

“Taraweeh ki mustahab tadaad ke baare mein ulama ka ikhtelaf hai. Wo bohot aqwaal rakhte hain... aur kaha jaata hai ke Taraweeh 11 rakat hain”.³⁴⁸

وقد اختلف العلماء في العدد المستحب في قيام رمضان على أقوال كثيرة، وقيل إحدى عشرة ركعة.

8. Allama Suyuti (d 911h) ne kaha:

“Beshak taraweeh ki tadaad mein ulama ka ikhtelaf hai”.³⁴⁹

أن العلماء اختلفوا في عددها.

9. Ibne Hammam Hanafi (d 681h) ne kaha:

“Is saari bahes se ye nateeja haasil hua ke witr ke saath saath taraweeh 11 rakaat hai. Isey Nabi ﷺ ne jamat ke saath padha hai”.³⁵⁰

امداد كن امداد كن از رنج و غم آزاد كن

10. Imam Tirmizi farmate hain:

“Aur ulama ka Qiyaam e Ramzan (ki tadaad) mein ikhtelaf hai”.³⁵¹

فتحصل من هذا كله أن قيام رمضان سنة إحدى عشرة ركعة بالوتر في جماعة فعله صلى الله عليه وسلم.

In hawaalo’n se maloom hua ke deobandiyo’n aur barailwiyo’n ka ye daawa ke “20 rakat hi sunnat e muakkadah hain. Unse kam yaa ziyaada jaaez nahi hai:”, ghalat aur baatil hai.

Ye tamaam hawaale “angrezo’n ke daur se pehle” ke hain. Lehaza saabit hua ke 20 rakat par ijma kaa daawa baatil hai. Jab itna badaa ikhtelaf hai to ijma kaha’n se aagaya?

³⁴⁵ Al Mufham li Mashakil Min Talkhees Kitab Muslim: V2 P389-390

³⁴⁶ V2 P374

³⁴⁷ A’aarzah al Ahwazi: V4 P19 H806

³⁴⁸ Umdatul Qaari: V11 P126-127

³⁴⁹ Al Haawi lil Fataawa: V1 P348

³⁵⁰ Fathul Qadeer Sharah al Hidayah: V1 P407

³⁵¹ Sunan Tirmizi: 806

حضرت سوید بن غفلہ رضی اللہ عنہ ۸۲ تراویح ۲۰ رکعات پڑھاتے تھے
 ۲۰۔ انبیاء ابن الصبیب قتالہ کان یومئذ سید بن
 حضرت علی اور حضرت عبداللہ بن مسعود رضی اللہ عنہما کے صحبت
 غفلہ ۲۰ رمضان فیصل خمس ترویحات
 عشرين رکعات، (سنن ابی یوسف ۱ ص ۱۱۱)
 حضرت ابوالخیر زبیر بن عبد اللہ سے مروی ہے کہ وہ رمضان المبارک
 میں دینار کے (بیس رکعات) اور تین دن پڑھتے تھے۔

Jawab: Suwaid bin Ghafla (taabai) رضی اللہ عنہ ke is asar mein ye saraahat nahi hai ke wo 20 rakat sunnat e muakkadah samajh kar padhte the aur isse kam o ziyaada ke qaael o faael nahi the. Lehaza ye asar deobandi daawa par daleel nahi hai.

Tambeeh e Baleegh:

Suwaid bin Ghafla رضی اللہ عنہ namaz e Zohar awwal waqt adaa karte the aur is par marne maarne ke liye bhi taiyaar ho jaate the.³⁵²

Jabke Deobandi o Barailwi hazraat, aam taur par Zohar ki namaz bohot late padhte hain. Garmiyo'n mein dhai baje se pehle namaz e Zohar ka unke yaha'n sawaal hi nahi paeda hota, balke namaz e juma ko bhi wo kheench kar asar tak poh'ncha dete hain.

حضرت ابوالخیر زبیر بن عبد اللہ ۸۲ تراویح ۲۰ رکعات پڑھتے تھے
 ۲۱۔ عن ابی البختری اسہ کان یصل خمس ترویحات
 فی رمضان و ترویحات، (صنف ابن ابی شیبہ ۲ ص ۱۱۱)
 حضرت سید بن ابی جبیر سے روایت ہے کہ حضرت علی بن ربیعہ
 رحمہ اللہ و حضرت علی اور حضرت سلمان فارسی رضی اللہ عنہما کے
 شاگرد رمضان المبارک میں کوئی کوئی پانچ ترویحہ (۲۰ رکعات) اور
 نہیں پڑھتے تھے۔

Jawab: Is riwayat par 2 bahese'n hain:

1. Rabee aur Khalaf ka ta'ayyuf maloom nahi hai. Lehaza ye sanad *zaeef* hai.
2. Is riwayat mein ye saraahat nahi hai ke Abul Bakhtari Saeed bin Feroz at Taai ye 20 rakat sunnate muakkadah samajh kar padhne ke qaael o faael the. Lehaza daleel aur daawa mein koi mutaabeqat nahi hai.

حضرت علی بن ربیعہ ۸۲ تراویح ۲۰ رکعات پڑھتے تھے
 ۲۲۔ عن سعید بن ابی عیدان علی بن ربیعہ کان یصل
 بہم فی رمضان خمس ترویحات و یقرئ بثلث، (صنف ابن ابی شیبہ ۲ ص ۱۱۱)
 حضرت سید بن ابی جبیر سے روایت ہے کہ حضرت علی بن ربیعہ
 رحمہ اللہ و حضرت علی اور حضرت سلمان فارسی رضی اللہ عنہما کے
 شاگرد رمضان المبارک میں کوئی کوئی پانچ ترویحہ (۲۰ رکعات) اور
 نہیں پڑھتے تھے۔

Jawab: Dawaa aur daleel mein mutaabeqat nahi hai. Dekhiye Hadees 21.

حضرت شعیب بن شکیل ۸۲ تراویح ۲۰ رکعات پڑھتے تھے
 ۲۳۔ عن شعیب بن شکیل اسہ کان یصل فی رمضان
 عشرين رکعات والوتر، (صنف ابن ابی شیبہ ۲ ص ۱۱۱)
 حضرت قلیذ بن شعل رحمہ اللہ و حضرت علی رضی اللہ عنہ کے
 شاگرد سے مروی ہے کہ وہ رمضان میں بیس رکعات تلاوت کر اور
 وتر پڑھتے تھے۔

Jawab: Ye riwayat 2 wajah se *Zaeef* hai.

1. Sufiyan Soori *mudallis* hain aur a'an se riwayat ma'ana'an معنعن hai.
2. Abu Ishaq as Sabae'e *mudallis* hain aur riwayat ma'ana'an معنعن hai.

Tambeeh: Ye *zaeef* riwayat bhi deobandiyo'n ke daawa "*sunnat e muakkadah*" se koi mutaabeqat nahi rakhti.

³⁵² Musannaf Ibne Abi Shaiba: V1 P323 H3271 (Sanad Hasan)

Musannaf Ibne Abi Shaiba³⁵³ mein riwayat hai ke Saeed bin Jubair 24 aur 28 rakat padhte the.

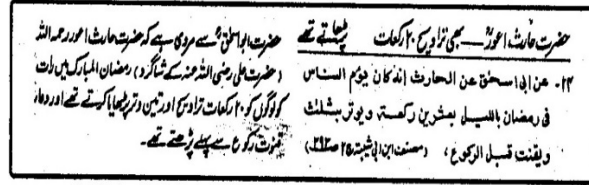
Is riwayat mein Waqaa bin Ayaas mukhtalif fiya raawi hai, jo-ke Zafar Ahmad Thanwi Deobandi sahab ke usool ki roo se *hasan ul hadees* hai. Dawood bin Qais famrate hain ke maine logo'n ko Madina mein 36 rakat padhte hue paaya hai.³⁵⁴

Imam Ishaq bin Rahwiya farmate hain ke:

“ham 40 rakat ko ikhteyar karte hain”.³⁵⁵

نختار أربعين ركعة.

Kya ye ulama ye rakat sunnat e muakkadah samajh kar padhte the? Agar ye sunnat e muakkadah nahi hain to 20 akaha'n se sunnate muakkadah ho gae'n?

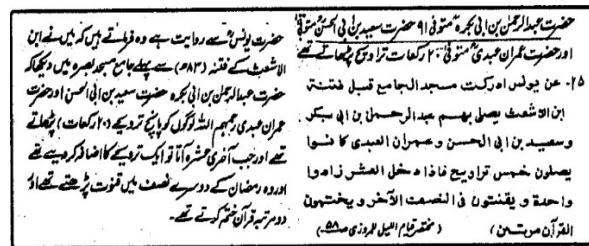


Jawab: Ye asar ka ilehaaz se mardood hai:

1. Abu Ishaq al Sabae'e *mudallis* hai aur riwayat ma'ana'an معنعن hai.
2. Hajjaj bin Artat *zaeef mudallis* hai aur riwayat ma'ana'an معنعن hai.
3. Abu Moawiya az Zareer *mudallis* hai aur riwayat ma'ana'an معنعن hai.
4. Haaris al A'aur *kazzab o majrooh* hai. Imam Sha'abi (taabai) farmate hain: “Mujhe Haaris ne hadees bayan ki aur main gawaahi deta hu'n ke wo kazzabeen mein se 1 hai”.³⁵⁶

Abu Khaithama ne farmaya: “Haaris al A'aur kazzab hai”.³⁵⁷

5. Haaris al A'aur *kazzab* se ye saraahatan saabit nahi ke wo 20 rakat sunnat e muakkadah samajh kar padhta tha. Asal ikhtelaf sirf isme hai ke deobandi o barailwi hazraat ka daawa hai ke sirf aur sirf 20 rakat taraweeh hi sunnat e muakkadah hai aur isse ziyaada yaa kam ki jamat jaez nahi. Unke is daawe par koi daleel nahi hai. Walhamdullillah



Jawab: Mukhtasar Qiyaam ul Lail lil Maroozi³⁵⁸ mein ye hawaala be-sanad hai. Lehaza *mardood* hai. Agar deobandiyo'n ko kahee'n se iski koi sanad mil gai hai to pesh kare'n. Doosre ye ke 24+3 27 rakat ke baare mein kya khayal hai? Kya ye bhi sunnat e muakkadah hai?

³⁵³ V2 P393-394 H7690

³⁵⁴ Musannaf Ibne Abi Shaiba: V2 P393 H7688 (Sanad Saheeh)

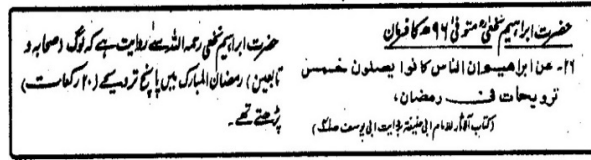
³⁵⁵ Mukhtasar Qiyaam ul Lail lil Maroozi: P202; Sunan Tirmizi:

806

³⁵⁶ Al Jirah o Ta'adeel: V3 P78 (Sanad Saheeh)

³⁵⁷ Al Jirah o Ta'adeel: V3 P79 (Sanad Saheeh)

³⁵⁸ P202



Jawab: Ye riwayat kai wajah se *mardood* hai:

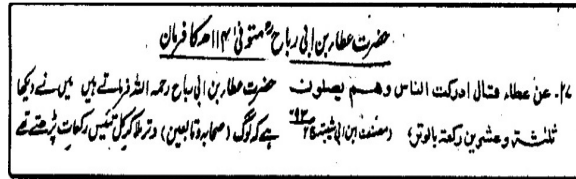
1. Yusuf bin Abi Yusuf al Qaazi ki *tauseeq* naa-maloom hai.
2. Qaazi Abu Yusuf par Imam Abu Hanifa ne shadeed jirah karke *kazzab qaraar* de rakha hai.³⁵⁹
3. Hammad bin Abi Sulaiman *mukhtalat* hai. Haafiz Haithami likhte hain:

“Hammad ki sirf wohi riwayat maqbool hai, jo iske qadeem shagirdon: Sha’aba, Sufiyan (Soori) aur (Hisham) ad Dastawaai ne bayan ki hai. In (3) ke alaawa sab logo’n ne iske ikhtelaat ke baad (hi) suna hai”.³⁶⁰

ولا يقبل من حديث حماد إلا مارواه عنه القدماء: شعبة وسفيان و
الدستوائي من عدا هؤلاء رووا عنه بعد الإختلاط.

Yaane Imam Abu Hanifa ki riwayat Hammad se unke ikhtelaat ke baad hai.

4. Hammad bin Abi Sulaiman *mudallis* hai.³⁶¹ Aur riwayat ma’ana’an *ma’nai* hai.
5. Kitab ul Asaar, ba-zaat e khud Yusuf bin Abi Yusuf se saabit hi nahi hai.
6. Isme 20 ke sunnat e muakkadah hone ki saraahat nahi hai. Lehaza daleel aur daawa mein muafaqat nahi hai.



Jawab: Is asar ke baare mein chand baate’n mahel e nazar hain:

1. Is mein daawa aur daleel ke darmiyan muafaqat nahi hai, kyou’nke is asar mein sunnat e muakkadah hone ki saraahat nahi hai.
2. An Naas ki saraahat nahi hai ke unse kaun log muraad hain. Syedna Abu Huraira (رضي الله عنه) farmate hain ke 3 cheeze’n الناس تركهن logo’n ne chod-di hain. Jin mein teesri cheez ye hai ke Nabi e Kareem ﷺ takbeer keh kar sajda karte aur takbeer keh kar sajda se sar uthaate the.³⁶²

Kya se yaha’n Sahaba Ikram (رضي الله عنهم) o Taabaeen (رضي الله عنهم) muraad liye jaae’nge aur takbeer ke baghair hi sajda kiya jaaega aur isey sunnat e muakkadah samjha jaaega?

3. A’ataa bin Abi Rabaah namaz mein ruku se pehle aur ruku ke baad Raful Yadain karte the.³⁶³

A’ataa ameen bil jahar ke qaael the.³⁶⁴

A’ataa juraabo’n par masah ke qaael the.³⁶⁵

³⁵⁹ Dekhiye P80

³⁶⁰ Majmua az Zawaed: V1 P119-120

³⁶¹ Tabaqaat al Mudalliseen: V2 P45

³⁶² Sunan Nisai: V2 P124 H884 (Sanad Saheeh)

³⁶³ Juz Raful Yadain lil Bukhari: H62 (Sanad Hasan); Sunan al Kubra lil Bayhaqi: V2 P73 (Sanad Saheeh)

³⁶⁴ Musannaf Abdur Razzaq: V2 P96 H2643 (Sanad Saheeh)

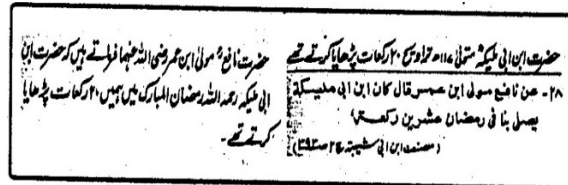
³⁶⁵ Musannaf Ibne Abi Shaiba: V1 P189 H1991

Is tarha ke aur bhi bohot se mas-ale hain, Deobandi o Barailwi hazraat in mas-alo'n mein Imam Ataa ke mukhalif hain. Sirf Taraweeh mein unhe'n Imam Ataa yaad aajaate hain.

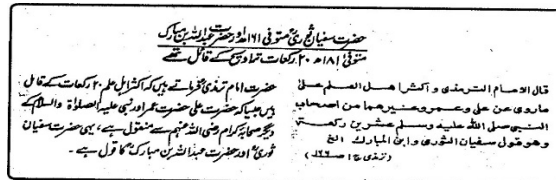
Master Ameen Okadwi Deobandi, Ameen bil Jahar ke mas-ala mein likhte hain ke: “Maine kaha: sirey se ye hi saabit nahi ke Ataa ki mulaqaat 200 sahaba se hui ho”.³⁶⁶

Aur doosri jagah apne matlab ke ek asar par Okadwi Sahab ka qalam likhta hai ke: “Hazrat Ataa bin Abi Rabaah yaha'n ke mufti hain, 200 Sahaba Ikram se mulaqaat ka sharf haasil hai”.³⁶⁷

Deobnadiyo'n ka kaam isi qism ki tazaad bayaaniyo'n aur mughaaltaat se hi chalta hai.



Jawab: Ye asar bhi deobandi daawe “20 rakat taraweeh sunnat e muakkadah hai” se koi mutaabeqat nahi rakhta. Kyou'nke isme ye nahi likha hua hai ke Ibne Abi Malkiya 20 rakat sunnat e muakkadah samajh kar padhte the.



Jawab: Ye aqwaal bhi daawa ke mutaabiq nahi hain. Deobandiyo'n par laazim hai ke wo ye saabit kare'n ke Sufiyan Soori aur Ibnul Mubaarak رضى الله عنه 20 rakat taraweeh ko sunnat e muakkadah samajhte the aur kamee-beshee ke qaael nahi the aur agar saabit naa kar sake'n to apne daawe se ghair mutalliq dalaal pesh naa kare'n.

Doosre ye ke Anwar Khursheed Deobandi Sahab ne Imam Tirmizi ka bayan yaha'n kaat-chaa'nt kar apne matlab waala likh diya hai aur baaqi ko chupaa liya hai. Tirmizi ke is bayan mein darj e zail baate'n bhi likhi hui hain.

1. Ulama ka Qiyaam e Ramzan (ki tadaad) mein ikhtelaf hai.
2. Ahle Madeena 41 rakat ke qaael hain, Imam Ishaq bin Rahwiya ka yehi mazhab o maslak hai.
3. Imam Ahmad ne farmaya:

“Is mas-ale mein bohot se rang (mukhtalif riwayat-e) marwi hain. Imam Ahmad ne is mas-ale mein koi faisla nahi kiya ke (20 padhi chaahiye yaa 41...)”.³⁶⁸

روى في هذا ألوان، ولم يقض فيه بشيء.

Imam Tirmizi farmate hain ke:

“Sufiyan Soori, Ibnul Mubaarak, Shafai, Ahmad (bin Hambal) aur Ishaq (bin Rahwiya) iske qaael hain ke agar juraabe'n moti ho'n to in par masah jaaez hai. Agarche wo man-a'aleen منعلن bhi naa ho'n”.³⁶⁹

وبه يقول سفيان الثوري وابن المبارك والشافعي وأحمد وإسحاق قالوا: يمسح على الجوربين وإن لم يكن نعلين، إذا كانا ثخينين.

³⁶⁶ Majmua Rasaael: V1 P56 (October 1991 edition)

³⁶⁷ Majmua Rasaael: V1 P265 (October 1991 edition)

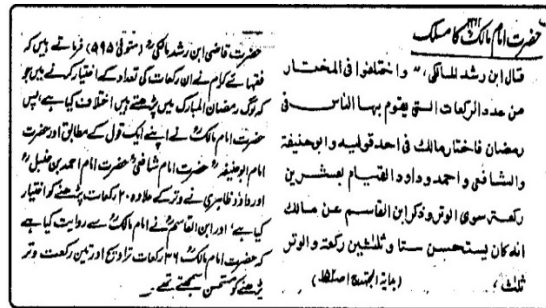
³⁶⁸ Dekhiye Sunan Tirmizi: 806

³⁶⁹ Tirmizi: 99

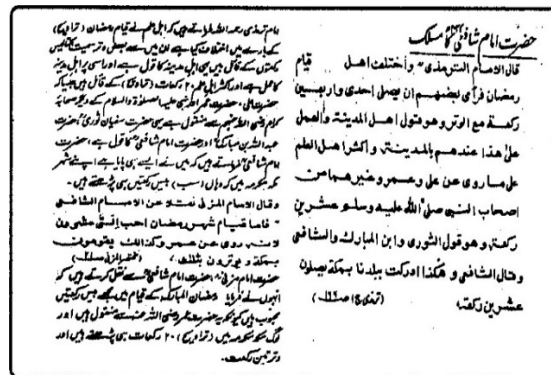
Deobandi o Barailwi hazraat in aqwaal ke saraasar khilaf ye daawa karte hain ke juraabo'n par masah jaaez nahi hai.



Jawab: Ye hawaala be-sanad hai, Qaazi Khaan ki paedaesh se sadiyo'n pehle Imam Abu Hanifa gaut ho gae the.



Jawab: Ye hawaala be-sanad hai, lehaza *mardood* hai. Ibne Rushd ki paedaesh se bohot pehle Imam Maalik is duniya se chale gae the. Iske bar-aks Imam Maalik se marwi hai ke wo 11 rakat taraweeh ke qaael the.³⁷⁰



Jawab: Imam Shafai, 2 wajah se 20 rakat taraweeh ko pasand karte the:

1. Ye Syedna Ali o Syedna Umar رضی اللہ عنہما se marwi hai.
2. Makkah ke log Imam Shafai ke zamane mein 20 padhte the.

Awwal uz zikr ke baare mein arz hai ke Syedna Ali o Syedna Umar رضی اللہ عنہما se ba-sanad e saheeh 20 rakat taraweeh qaulan yaa fe'lan hargiz saabit nahi hain.

Duwwam: Ahle Makkah ka amal sunnat e muakkadah hone ki daleel nahi hai. Aur naa ye saabit hai ke Imam Shafai in 20 rakat ko sunnat e muakkadah samajhte the. Lehaza Imam Shafai ka qaul hanfiyo'n o doebandiyo'n o barailwiyo'n ko mufeed nahi hai.

³⁷⁰ Kitab ut Tahajjud lil Shibli: P176; Umdatul Qaari: V11 P127

Imam Shafai farmate hain ke: “*ye nafli namaz hai, isme koi hadd yaa tangi nahi. Agar qiyaam lamba ho aur rakat thodi, mere nazdeek ziyaada pasandeeda hai*”.³⁷¹

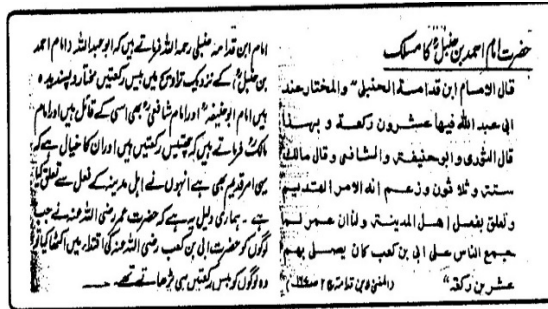
Mehmood Hasan Deobandi Sahab likhte hain: “*Lekin siwaa Imam aur kisi ke qaul se ham par hujjat qaaem karna baed az aqal hai*”.³⁷²

Muhammad Qasim Nanotwi Deobandi ne Muhammad Hussain Batalwi se kaha tha: “*Main muqallid Imam Abu Hanifa ka hu’n, is liye mere muqable mein aap jo qaul bhi bataur e mua’arza pesh kare’n wo Imam hi ka hona chaahiye. Ye baat mujh par hujjat naa hogi ke Shaami ne ye likha hai aur Saaheb e Durre Mukhtaar ne ye farmaya hai. Main inka muqallid nahi hu’n*”.³⁷³

Is deobandi usool ki roo se doenbandiyo’n par farz hai ke Quran, Hadees, Ijma aur Ijtehaad (adilla arba) bazariya Imam Abu Hanifa hi pesh kare’n. Idhar udhar ke hawaale likhne ki zaroorat nahi hai.

Imam Shafai ke bohot se masaael aise hain, jinhe’n deobnadi o barailwi hazraat nahi maante, masalan:

1. Imam Shafai ruku se pehle aur baad Raful Yadain karte the.
2. Aap ameen bil jahar ke qaael the.
3. Aap jehri o sirri namazo’n mein, apne aakhri qaul ke mutabiq fateha khalf ul imam ke qaael the.
4. Aap seeney par hath baandhne ke qaael the.



Jawab: Ye hawaala be-sanad hone ki wajah se *mardood* hai. Iske bar-aks Imam Ahmad ne ye faisla kar rakha hai ke Taraweeh ke baare mein koi faisla nahi karna chaahiye. Isme tarha-tarha ki riwayat-e’n marwi hain.³⁷⁴

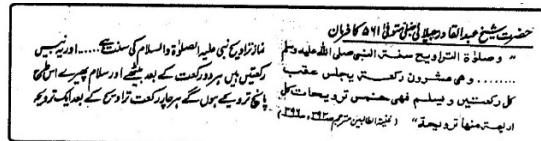
Imam Ahmad farmate hain:

“*Ye to sirf nafli namaz hai*”.³⁷⁵

إنما هو تطوع.

Maloom hua ke Imam Ahmad 20 taraweeh ko sunnat nahi samajhte the.

Imam Ahmad Raful Yadain o Ameen bil Jahar waghaira masael ke bhi qaael the. Jinhe’n deobandi o barailwi hazraat nahi maante.



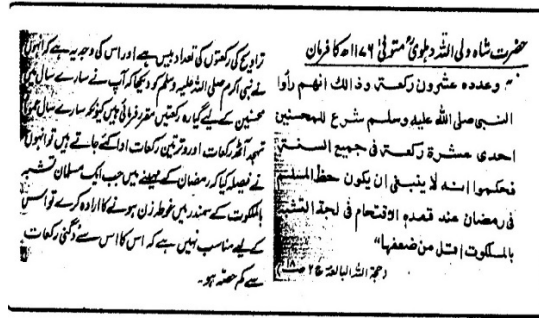
³⁷¹ Mukhtasar Qiyaam ul Lail: P202-203

³⁷² Ezaah ul Adilla (Old Edition): P276

³⁷³ Sawaanhe Qaasmi: V2 P22

³⁷⁴ Dekhiye Kitab ul Masael A’an Ahmad o Ishaq: P465 # 386; Sunan Tirmizi: H806

³⁷⁵ Mukhtasar Qiyaam ul Lail: P202



Jawab: Shah Waliullah at Taqleedi ka qaul bhi bila-daleel hai.

Tabeeh: Shah Waliullah ad Dahelwi Raful Yadain ke baare mein farmate hain ke: “*aur jo shakhs Raful Yadain karta hai, mere nazdeek us shakhs se jo Raful Yadain nahi karta accha hai*”.³⁷⁷

Is fatwa ke baare mein kya khayal hai?



Qaraeen e Ikram!

Anwar Khursheed Deobandi Sahab ne Ahle Hadees ke khilaf Ibne Nujaim Hanafi se lekar Abdul Hai Luckhnawi tak hanfiyo’n ke aqwaal pesh kiye hain, goya ke ye aqwaal unke nazdeek Quran, Hadees, Ijma aur Ijtehaad e Abu Hanifa ke baraabar hain. Halaa’nke Ahle Hadees ke khilaf hanfiyyo’n ke aqwaal pesh karna asalan mardood hai.

Anwar Khursheed Deobandi Sahab se ye ghalati hui hai ke unho’n ne bohot se *hayaati, mamaati* deobandiyo’n ke aqwaal Ahle Hadees ke khilaf pesh nahi kiye. Halaa’nke unhe’n apne manhaj ke mutabiq Ahle Hadees ke muqable mein moong-phali ustad aur pyali mulla waghaira ke aqwaal bhi pesh karne chaahiye the, taa-ke kitab ka hajam kuch aur ziyaada ho jaata.

Khulaasa al Jawab:

Anwar Khursheed Deobandi Sahab ka dawa hai: “*Is liye Taraweeh 20 rakat hi Sunnat e Muakkadah hai*”.³⁷⁸

Aur yehi daawa aam deobandiyo’n ka hai. Deobandiyo’n ke nazdeek daleel sirf *Adilla e Arba* (Quran, Hadees, Ijma aur Ijtehad) ka hi naam hai. Mufti Rasheed Ahmad Ludhiyanwi Deobandi farmate hain: “*Gharzye ke mas-ala ab tashna e tehqeeq hai. Ma’ahaaza hamara fatwa aur amal qaul e Imam (ﷺ) ke mutaabiq hi rahega. Is liye ham Imam (ﷺ) ke muqallid hain aur muqallid ke liye qaul e imam hummat hota hai. Naa ke Adilla Arba ke unse istedlal wazeefa e mujtahid hai*”.³⁷⁹

³⁷⁷ Hujjatullahil Baalegh: V1 P361 (Urdu)

³⁷⁸ Hadees aur Ahle Hadees: P658

³⁷⁹ Irshaad ul Qaari Ilaa Saheeh Bukhari: P412

Maloom hua ke Deobandiyo'n ke nazdeek tasleem shuda *Adilla Arba* (4 dalaael) se istedlal sirf *mujtahid* (Imam Abu Hanifa) ka hi kaam hai. Lehaza har mas-ale mein deobandiyo'n par ye farz hai ke wo pehle Imam Abu Hanifa ka qaul pesh kare'n aur phir bazariye Imam Abu Hanifa Quran o Hadees aur Ijma se istedlal kare'n.

Anwar Khursheed Deobandi Sahab ne 20 rakat taraweeh ke "*sunnat e muakkadah*" hone par jo riwayaat pesh ki hain, unme apne usool ko pesh e nazar nahi rakha. Unki pesh karda rwiayate'n 3 qismo'n par mushtamil hain.

1. Ba-lehaz e sanad, *Zaeef o mardood* hain. Masalan H6 waghaira.
2. Daawa se ghair mutalliq hain. Masalan H1, 2, 3 waghaira
3. Adilla Arba se khaarj hain. Masalan Ibne Nujaim Hanafi ka qaul waghaira.

Lehaza ye saabit hua ke Anwar Khursheed Deobandi Sahab apne daawe ko saabit karne mein nakaam rahe. Is faash nakaami ke bawajood wo likhte hain ke: "*Jo sahab jawab likhe'n agar wo kitab mein mazkoora ahadees par jirah kare'n to jirah mufassir kare'n aur jirah ka aisa sabab bayaan kare'n jo muttafiq a'ale ho. Nezz jaareh naaseh hona chaahiye. Naake muta'assib. Is cheez ka khaas khayaal rake'n ke koi aisee jirah naa ho jo Bukhari o Muslim ke raawiyo'n par ho chuki ho*".³⁸⁰

Tabasara: Maine Anwar Khursheed Deobandi Sahab ka jo jawab likha hai, isme deobandi o hanafi usool ko hargiz madde-nazar rakha hai. Masalan Sarafarz Khan Safdar Deobandi likhte hain: "*Baae'n hama hamne tauseeq o tazeef mein jamhoor aimma e jirah o ta'adeel aur aksar aimma e hadees ka saath aur daaman nahi choda, mashoor hai ke zuban e khaakh ko naqqaraa e khuda samjho*".³⁸¹

Maine sirf unhi raawiyo'n ko *zaeef o majrooh* qaraar diya hai jo jamhoor mohaddiseen ke nazdeek *zaeef o majrooh* hain. Baaz jagah fareekh e mukhalif ke tasleem karda ilzaami jawabaat bhi diye hain. *Walhamdulillah*.

Jab deobandiyo'n ke raawiyo'n par jamhoor ki jirah ho to unhe'n "*jirah mufassir*" yaad aajaati hai. Aur jab khud in raawiyo'n par jirah karne baith jaae'n jinhe'n jamhoor ne *siqa o sadooq* qaraar diya hai. Masalan Makhool, A'ala bin Abdur Rahman, Muhammad bin Ishaq, Obaidullah bin Umar Warqi, Momil bin Ismail aur Abdul Hameed bin Jafar waghairahum. To phir wo "*Jirah mufassir*" aur "*jaareh naaseh*" waghaira sab kuch bhool jaate hain. Hame'n deobandiyo'n se badi shikaayat hai ke wo 1 raawi ko *siqa* kehte hain, jab iski bayan karda hadees unke matlab ki hoti hai aur doosri jagah *zaeef* kehte hain jab iski bayan karda hadees unke matlab ke khilaf hoti hai. Masalan Ali Muhammad Haqqani Deobandi Sindhi, Tark e Raful Yadain ki 1 hadees ke raawi Yazid bin Abi Ziyaad ke baare mein likhte hain: "*Wo Siqa hai*".³⁸²

Yehi Yazid bin Abi Ziyaad juraabo'n par masah waali 1 riwayat ka bhi raawi hai. Waha'n haqqani mazkoor sahab likhte hain ke: "*Ze'eli farmate hain.... Wo zaeef hai*".³⁸³

Aise mutanaaqiz o muta'ariz logo'n se kisi insaaf ki tawaqqo hi fuzool hai!

Anwar Khursheed Deobandi Sahab ke mazkoora banayan se maloom hua ke Bukhari o Muslim ke raawiyo'n par *jirah mardood* hai. Doosi taraf deobandi hazraat Saheeh Bukhari o Saheeh Muslim ke raawiyo'n par musalsal *jirah* karte rehte hain. Masalan: Makhool, Muhammad bin Ishaq, Obaidullah bin Umro, A'ala bin Abdur Rahman aur Simaak bin Harb waghairahum. Saheeh Muslim yaa Saheeh Bukhari ke raawi hain aur in par *jirah* deobandiyo'n ki kitabo'n mein elaaniya taur par maujood hai.

Shoeb رحمہ اللہ ki qaum ke usool un logo'n ne apne seeney se lagaa liye hain aur phir mutallba karte hain ke hamare raawiyo'n par sirf *jirah mufassir* hi ho! Muaddabaana arz hai ke aise 3 raawi pesh kare'n jinhe'n jamhoor ne *siqa o sadooq* qaraar diya hai. Iske bawajood in par *jirah mufassir* hai. Aur is *jirah mufassir* ki wajah se wo *zaeef o*

³⁸⁰ Hadees Aur Ahle Hadees:P4

³⁸¹ Ahsan ul Kalaam: V1 P40 (2nd edition)

³⁸² Namaz e Nabawi Mudallal: V1 P355 (Sindhi)

³⁸³ Namaz e Nabawi Mudallal: P169

mardood qaraar diye gae hain. *Jirah Mufassir* ki aisee misaale'n bhi pesh kare'n jin ko deobandi hazraat hujjat tasleem karte hain.

Ham to jamhoor mohaddiseen ki tehqeeq o gawaahi ko hi tarjeeh dete hain aur isi par kaar-band hain. Walhamdulillah.

Anwar Khursheed Deobandi Sahab mazeed farmate hain ke: “*Jo sahab jawab likhe'n, wo tadlees, irsaal, jahaalat, sitaarat jaisi jirhe'n naa kare'n. Kyou'nke is qism ki jirhe'n mataabea'at aur shawaahid se khatam ho jaati hain aur mataabe'e o shawaahid is kitab mein pehle hi kasrat ke saath zikr kar diye hain*”.³⁸⁴

Tabasara: Usool e Hadees mein ye mas-ala muqarrar hai ke *tadlees, irsaal jahaalat aur sitaarat (Mastoor hone)* ki wajah se hadees *zaeef* ho jaati hai. Ab kya wajah hai ke ham *zaeef* hadees ko *zaeef* bhi naa kahe'n. Deobandi hazraat khud bohota si riwayaton par yehi jirah karke radd kar dete hai. Masalan: Sarfaraz Khan Safdar ne Naafe bin Mahmood, Mashoor taabai ko *majhool* qaraar de kar unki bayan karda hadees ko radd kar diya hai.³⁸⁵

Abu Qulaaba ko *ghazab ka mudallis* qaraar de kar unki riwayat ko radd kar diya hai.³⁸⁶ Mataabea'at aur shawaahid se agar Anwar Khursheed Deobandi Sahab ki ye muraad hai ke in raawiyon ki mataabea'at aur shawaahid waali riwayat ba-lehaaz e sanad Saheeh o Hasan lizaate hain to ba-sar o chashm. Agar wo ye samajhte hain ke mataabea'at o shawaahid waali riwayat ka *zaeef* o *mardood* hona chandaa'n muzir nahi, to inka ye usool baatil hai. Imam Ibne Kaseer ne Usool e Hadees mein ye mas-ala samjhaaya hai ke mukhalif ki pesh karda hadees ko *zaeef* saabit kar dena hi kaafi hai.³⁸⁷

Zaeef riwayat ko khuwa-ma-khuwa khee'nch taan kar hasan lighairehi ke darje tak poh'nchaana fareeq e mukhalif par hujjat nahi ban sakta. Haafiz ibne Hajar aur Haafiz ibne Qattan al Faasi waghairahuma ki ye tehqeeq hai ke *hasan lighairehi* riwayat hujjat nahi hai. Isey sirf *fazaael aamaal* mein hi pesh kiya jaa sakta hai. Ahkaam mein is par amal nahi kiya jaaega.³⁸⁸

Yahaa'n bataur e tambeeh arz hai ke Anwar Khursheed Deobandi Sahab ki pesh karda aksar riwayaton mein naa mataabea'at saabit hai aur naa shawaahid. Masalan, inka ye daawa hai ke “*Aap ﷺ se 20 rakat taraweeh padhna saabit hai...*”.³⁸⁹

Halaa'nke Anwar Khursheed Deobandi Sahab ki pesh karda pehli riwayat mein Ibrahim bin Usman *kazzab o matrook* aur doosri mein Muhammad bin Humaid ar Raazi *kazzab* hai.

Anwar Khursheed Deobandi Sahab ne ye bohota badaa jhoot likha hai ke in riwayaton ko “*ummat ki talqi bil-qaul haasil hai*” talqi bil-qaul ka matlab ye hota hai ke tamaam ummat is riwayat ko qubool karle. Ummat e Muslim mein Taraweeh ke baare mein bohota badaa ikhtelaf hai. Agar in mauzoo riwayaton ko ummat ka talqi bil-qaul haasil hota hai to ye ikhtelaf nahi hona chaahiye tha. Haa'n ye mumkin hai ke Anwar Khursheed Deobandi Sahab ki ye muraad ho ke “*deobandi ummat ka talqi bil-qaul haasil hai*” aur ye aam logo'n ko bhi maloom hai ke sirf deobandiyo'n ka *talqi bil-qaul* kisi riwayat ke saheeh lighairehi hone ki daleel nahi hota.

Aakhir mein Anwar Khursheed Deobandi Sahab dhamki dete hue likhte hain ke: “*In baato'n ko malhooz rakh kar jawab diya jaaega, wo yaqeenan dar-khor e etenaa samjha jaaega. Warna be-jaa aur fuzool baato'n se hame'n koi sarokaar nahi*”.³⁹⁰

Tabasara: Anwar Khursheed Deobandi Sahab ke damam dalaael ka Allah ke fazal o karam aur Adilla e Arba'a Qaate'a se jawab de kar in deobandi shubhaat ko hibaa-an mansooran baana kar hawaa mein udaa diya gaya hai.

³⁸⁴ Hadees Aur Ahle Hadees: P4

³⁸⁵ Ahsan ul Kalaam: V2 P90

³⁸⁶ Ahsan ul Kalaam: V2 P114

³⁸⁷ Dekhiye, P76

³⁸⁸ Dekhiye, Al Nukat A'alaa Muqaddama Ibne Salaah: V1 P402

³⁸⁹ Hadees Aur Ahle Hadees: P685

³⁹⁰ Hadees Aur Ahle Hadees: P4

1. Deobandi riwayat usool e hadees aur jamhoor mohaddiseen ke nazdeek *zaeef*, *mardood* aur *mauzoo* hain.
2. Baaz riwayat *saheeh* hain, lekin asal mauzoo se ghair mutalliq aur deobandi daawa se ghair muafiq hain.
3. Baaz riwayat o aqwaal wo hawaale hain jo Adilla e Arba'a se khaarj hain. Masalan baaz taabaeen e ikram ka amal aur hanafi maulwiyo'n ke aqwaal o af-aal. Naa Quran hain naa Hadees aur naa ijma'a. Hanafi ulama ke apne nazdeek bhi taabaeen e ikram ke aqwaal o aff-an hujjat nahi hain. Masalan:
 - a) Muhammad bin Sireen, Abu Qulaaba, Wahab bin Munba, Taoos aur Saeed bin Jubair waghairahum Ruku se pehle aur baad Raful Yadain karte the.³⁹¹
 - b) Saeed bin Jubair, Hasan Basri aur Obaidullah bin Uthba waghaira-hum Fateha Khalf ul Imam aur Qiraa-at Khalf al Imam ke qaael the.³⁹²
 - c) Akrama Taabai ne kaha:

“Maine logo'n ko unki masjidon mein is haal mein paaya ke jab Imam “ghairil maghzoobi a'alahim walaz-zaaleeen” kehata to logo'n ki ameen kehne ki wajah se masjidon goonj uthi theen”.³⁹³

أدركت الناس ولهم زجة في مساجدهم بآمين إذا قال الإمام غير المغضوب عليهم ولا الضالين.

In jaise tamaam aqwaal ke deobandi o barailwi o hanafi hazraat saraasar mukhalif hain. Nez dekhiye meri kitab Al Qaul ul Mateen Fil Jahar bit Tameen.

Anwar Khursheed Deobandi Sahab sahab ne P658-693 tak jhooti, be-hawaala aur ghair mutalliq baate'n likhi hain. Jinki tardeed, riwayat e mazkoor ki tehqeeq mein aachuki hai.

In safhaat ki baaz ahem baaton ka jawab darj e zail hai:

1. Talqi bil-qubool se muraad saari ummat ki talqi bil-qubool yaane ijmaa hai. Ahle Hadees ke nazdeek ijma hujjat hai.
2. Khulafa e Rashideen رضي الله عنهم aur Sahaba Ikram رضي الله عنهم se 20 rakat taraweesh ba-sanad e saheeh saabit nahi hai.
3. Kisi taabai, tabe-tabae yaa mustanad imam se ye saabit nahi hai ke 20 rakat hi sunnat e muakkadah hai. Unse kam yaa ziyaada jaaez nahi hai.
4. Imam Maalik, Imam Qurtubi, Imam Abu Bakar bin al Arabi aur aksar ulama 8 rakat taraweesh ke qaael the. Ibne Hammam Hanafi, Anwar Shah Kashmiri, aur Abdush Shukoor Luckhnawi waghairahum bhi 8 rakat taraweesh ka sunnat hona tasleem kar chuke hain.
5. Deobandi hazraat ye raag alaapte rehte hain ke “Tahajjud aur Taraweesh 2 ilaaheda ilaaheda namaze'n hain, unhe'n 1 hi namaz samajhna ghair muqallideen ka mazhab hai”. Jabke Anwar Shah Kashmiri Deobandi kehte hain ke Tahajjud aur Taraweesh dono 1 hi namaz hai. Aur unhe'n ilaaheda ilaaheda samajhna ghalat hai.³⁹⁴

Deobandiyo'n ka Kashmiri Sahab ke baare mein kya khayal hai? Kya wo bhi “ghair muqallid” hi the?

6. Ghuniyat ut Talebeen mein jo riwayat sahoon-an yaa amadan reh gai hai, ham is ghalati se baree hain. Deobandiyo'n ne *Hujjatullahil Baalegha* mein jo tehreef kar rakhi hai, iske baare mein kya khayal hai?

³⁹¹ Nur ul A'ainain: P227 ba-hawaala Musannaf Ibne Abi Shaiba: V1 P235; Musannaf Abdur Razzaq: V2 P69; Sunan al Kubra lil Bayhaqi: V2 P74

³⁹² Juz al Qiraa-at lil Bukhari: H273; Kitab al Qiraa-at lil Bayhaqi: H242; Musannaf Ibne Abi Shaiba: V1 P373

³⁹³ Musannaf Ibne Abi Shabia: V2 P425

³⁹⁴ Faiz ul Baari: V2 P420; Al Urf ash Shazee: V1 P166

7. Aimmah e Mujtahideen mein se Imam Bukhari ne Hadees e Ayesha رضي الله عنها ko Kitab ut Taraweeh mein zikr karke ye saabit kar diya hai ke Hadees e Ayesha رضي الله عنها ka talluq Taraweeh ke saath yaqeenan hai. Lehaza deobandiyo'n ka ye propaganda be-asar hai ke ye hadees Taraweeh se koi talluq nahi rakhti.

Imam Bayhaqi ne Sunan al Kubra mein باب ما روى عدد ركعات القيام في شهر رمضان likh kar Ayesha رضي الله عنها waali hadees naqal ki hai aur baad mein 20 rakat waali *zaeef o mauzoo* naqal karke uske raawi par *jirahki* hai.³⁹⁵

Agar ye hadees Taraweeh se ghair-mutalliq thi to Al Imam Al Mujtahid Imam Bukhari aur Imam Bayhaqi رحمتهما الله isey taraweeh waale baab mein kyou'n laae hain?

8. Saheeh Muslim ki saheeh hadees mein aaya hai ke Rasool Allah ﷺ 11 rakaat padhte the aur har 2 rakat par salam pher dete the aur phir (Aakhir mein) 1 witr padhte the.
9. Aam dalaal se saabit hai ke taraweeh jamaat ke saath afzal hai aur akele bhi jaaez hai.
10. Shoob ul Imaan lil Bayhaqi³⁹⁶ o Saheeh Ibne Khuzaima³⁹⁷ ki 1 riwayat mein aaya hai ke Rasool Allah ﷺ ramzan mein “*apne bistar par tashreef naa laatey, yaha'n tak ke ramzan guzar jaata*”. Is riwayat ki sanad bilkul *zaeef* hai. Iska raawi Abdul Muttalib bin Abdullah *mudallis* hai aur riwayat *ma'anea'an* معنعن hai. Shobul Imaan mein ghalati se Al Muttalib a'an Abdullah a'an Ayesha chap gaya hai, jabke Saheeh ibaatat sirf ye hai ke Al Muttalib bin Abdullah a'an Ayesha.
11. Shobul Imaan lil Bayhaqi³⁹⁸ ki riwayat mein Abdul Bshaqi bin Qaane'e *zaeef* hai. Doosri Sanad mein bhi *nazar* hai. Anwar Khursheed Deobandi Sahab ki pesh karda chaaro'n riwayaat asal *mauzoo* se ghair mutalliq hain.
12. Anas رضي الله عنه ke qaul: “*Waha'n aapne wo namaz padhi jo aap hamare paas nahi padhte the*” ka matlab sirf ye hai ke Aap ﷺ ne ghar mein bohut lambi qiraa-at aur taweel qiyaam waali namaz padhi, is riwayat ka talluq tadaad e rakat se nahi hai.
13. Talq bin Ali رضي الله عنه ne 2 masjidon mein raat ki namaz padahi. Agar unho'n ne pehle taraweeh padhaai thi to baad mein tahajjud ki jamaat padhne waale kaun the? Agar dono jagah taraweeh yaa dono jagah tahajjud thi to is par deobandiyo'n ka koi amal nahi hai. Doosri namaz jo unho'n ne padhai thi, isey Anwar Khursheed Deobandi Sahab ne “*padhi thee*” likh kar mafhoom mein tehreef kardi hai.
14. Imam Maalik ki tahajjud o taraweeh ke baare mein Muhammad bin Muhammad al Abdari Al Fasi al Maalki ka hawaala be-sanad o mardood hai.
15. Imam Bukhari se ba-sanad e Saheeh Taraweeh aur Tahajjud ka ilaaheda ilaaheda padhna saabit nahi hai. Hadees us Saari ka hawaala be-sanad hone ki wajah se mardood hai.
16. Shah Abdul Aziz waghaira ke aqwaal, Imam Maalik waghaira ke aqwaal ke muqable mein mardood hain.
17. Taraweeh ke baad tahajjud ka padhna Rasool Allah ﷺ se saabit nahi hai ayehi tehqeeq Anwar Shah Kashmiri Deobandi ki hai. Wamaa A'alaina Illala Balaagh

Haafiz Zubair Ali Zai

9th July 2004

Latest Edition 20th August 2006

³⁹⁵ V2 P495-496

³⁹⁶ V3 P310 H3624

³⁹⁷ V3 P342 H2216

³⁹⁸ V3 P310 H3625

8 Rakat Taraweeh Aur Ghair Ahle Hadees Ulama

Ramzan mein Isha ki namaz ke baad jo namaz bataur e Qiyaam e Ramzan padhi jaati hai, isey Urf e aam mein Taraweeh kehte hain. Raaqim ul Huroof ne “Nur ul Masabeeh Fee Mas-ala at Taraweeh” mein saabit kar diya hai ke 11 rakat Qiyaam e Ramzan (taraweeh) sunnat hai.

Nabi e Kareem ﷺ Isha ki namaz se faarigh hone ke baad Fajr (ki azaan) tak (aam taur par) 11 rakat padhte the. Aap har 2 rakat par salam pherte the aur (aakhir mein) 1 witr padhte the.³⁹⁹

Nabi e Kareem ﷺ ne Ramzan mein (Sahaba Ikram رضي الله عنهم ko jamat se) 8 rakat padhai.⁴⁰⁰

Syedna Ameer ul Momineen Umar رضي الله عنه ne (namaz padhane waalo’n) Syedna Ubai bin Ka’ab رضي الله عنه aur Syedna Tameem ad Daari رضي الله عنه ko hukum diya ke logo’n ko (ramzan mein namaz e Isha ke baad) 11 rakaat padhae’n.⁴⁰¹ Is riwayat ki sanad Saheeh hai aur Muhammad bin Ali an Nemwi (taqleedi) ne bhi uski sanad ko Saheeh kaha hai.⁴⁰²

Sahaba Ikram رضي الله عنهم o Taabaeen aur Salaf o Saleheen رضي الله عنهم ka is par amal raha hai.

Ab is mazmoon mein Hanafi o Taqleedi ulama ke hawaale pesh e khidmat hain. Jise saabit hota hai ke un logo’n ke nazdeek bhi 8 rakat taraweeh sunnat hai.

1. Ibne Hammam Hanafi (d 861h) likhte hain:

“Is sab ka haasil (nateeja) ye hai ke Qiyaam e Ramzan (Taraweeh) 11 rakat ma’a witr jamat ke saath sunnat hai”.⁴⁰³

فتحصل من هذا كله أن قيام رمضان سنة إحدى عشرة ركعة بالوتر في جماعة.

2. Syed Ahmad Tahtaawi Hanafi (d 1233h) ne kaha:

“Kyou’nke Nabi ﷺ ne 20 (rakat) nahi padhi, balke 8 padhi hain”.⁴⁰⁴

لأن النبي عليه الصلوة والسلام لم يصلها عشرين، بل ثمانية.

3. Ibne Nujaim Misri (d 970h) ne Ibne Hamam Hanafi se bataur e iqraar naqal kiya:

“Pas is tarha hamare mashaaekh ke usool par unme se 9 (rakat) masnoon aur 12 (rakat) mustahab ho jaati hain”.⁴⁰⁵

فإن يكون المسنون على أصول مشايخنا ثمانية منها والمستحب اثنا عشر.

Tambee: Ibne Hammam ka 8 rakat ke baad 12 rakat ko mustahab kehna hanfiyo’n o taqleediyo’n ke is qaul ke saraasar khilaf hai ke “20 rakat taraweeh sunnat muakkadah hai aur isse kam yaa ziyaada jaaez nahi hai”.

4. Mulla Ali Qaari Hanafi (d 1014h) ne kaha:

“Is sab ka haasil (nateeja) ye hai ke Qiyaam e Ramzan (Taraweeh) 11 rakat ma’a witr, jamat ke saath sunnat hai. Ye Aap ﷺ ka amal hai”.⁴⁰⁶

فتحصل من هذا كله أن قيام رمضان سنة إحدى عشرة بالوتر في جماعة فعله عليه الصلوة والسلام.

5. Deobandiyo’n ke Manzoor e Nazar Muhammad Ahsan Nanotwi (d 1312h) farmate hain:

“Kyou’nke Nabi ﷺ ne 20 (rakat) nahi padhi, balke 8 (rakat) padhi hain”.⁴⁰⁷

لأن النبي صلى الله عليه وسلم يصلها عشرين با ثمانية.

³⁹⁹ Muslim: V1 P254 H736

⁴⁰⁰ Saheeh Ibne Khuzaima: V2 P138 H1070; Saheeh Ibne Hibban Al Ehsan: V4 P62 H2401; V4 P64 H2406 (Sanad Hasan)

⁴⁰¹ Muwatta Imam Maalik: V1 P114 H249; Sunan al Kubra lin Nisaai: V3 P113 H4687

⁴⁰² Asaar as Sunan: H775; Another edition: 776

⁴⁰³ Fathul Qadeer Sharah Hidaaya: V1 P407 Baab an Nawaafil

⁴⁰⁴ Haashi At Tahtaawi A’alaa Ad Dur al Mukhtaar: V1 P295

⁴⁰⁵ Al Bahar ur Raaeq: V2 P67

⁴⁰⁶ Mirqaat al Mafateeh: V3 P382 H1303

⁴⁰⁷ Haashiya Kanzud Daqaaeq: P36 Hashiya: 4

6. Deobandiyo'n ke Manzoor e Nazar Abdush Shukoor Luckhnawi (d 1381h) likhte hain: "Agarche Nabi ﷺ se 8 rakat taraweesh masnoon hai aur 1 zaef riwayat mein Ibne Abbas se 20 rakat bhi, magar.....".⁴⁰⁸
7. Deobandiyo'n ke manzoor e nazar Abdul Hai Luckhnawi (d 1304h) likhte hain: "Aap ﷺ ne taraweesh 2 tarha ada ki hai (1) 20 rakat be jamat.... Lekin riwayat is ki sanad zaef hai... (2) 8 rakat aur 3 rakat witr baa-jamat...".⁴⁰⁹
8. Khaleel Ahmad Saharanpuri Deobandi (d 1345h) likhte hain: "Albatta baaz ulama ne jaise Ibne Hammam 8 rakaat ko sunnat aur zaaed ko mustahab likha hai. So ye qaul qaabil e ta'an ke nahi".⁴¹⁰

Khaleel Ahmad Saharanpuri mazeed likhte hain: "Aur sunnat muakkadah hona taraweesh ka 8 rakat to bil ittefaaq hai. Agar khilaf hai to 12 mein hai".⁴¹¹

9. Anwar Shah Kashmiri Deobandi (d 1352h) farmate hain:

"Aur is ke tasleem karne se koi chutkaara nahi hai ke Aap ﷺ ki taraweesh 8 rakat thi aur riwayaton mein se kisi 1 riwayat mein bhi ye saabit nahi hai ke Aap ﷺ ne ramzan mein taraweesh aur tahajjud ilaaheda padhe ho'n....Rahe Nabi ﷺ to Aap se 8 rakat saheeh saabit hain aur rahi 20 rakat to wo Aap ﷺ se zaef sanad ke saath hain aur uske zaef hone par ittfaq hai".⁴¹²

ولا مناص من تسليم أن تراويحه عليه السلام كانت ثمانية ركعات ولم يثبت في رواية من الروايات أنه عليه السلام صلى التراويح والتهدج علية في رمضان... وأما النبي صلى الله عليه وسلم فصح عنه ثمان ركعات وأما عشرون ركعة فهو عنه عليه السلام بسند ضعيف وعلى ضعفه اتفاق...

10. Namaz e Taraweesh ke baare mein Hasan bin Ammaar bin Ali ash Sharnabaali Hanafi (d 1069h) farmate hain:

"(aur iski baa-jamat namaz sunnat e kifaaya hai) kyou'nke ye saabit hai ke Aap ﷺ ne jamat ke saath 11 rakat ma'a witr padhi hain".⁴¹³

(وصلوها بالجماعة سنة كفاية) لما يثبت أنه صلى الله عليه وسلم صلى بالجماعة إحدى عشرة ركعة بالوتر...

Muhammad Yusuf Bannori Deobandi (d 1397h) ne kaha:

"Pas ye tasleem karna zaroori hai ke Aap ﷺ ne 8 rakat taraweesh bhi padhi hain".⁴¹⁴

فلا بد من تسليم أنه صلى الله عليه وسلم صلى التراويح أيضاً ثمان ركعات.

Tambeeh 1: Ye tamaam hawaale un logo'n par bataur e ilzaam o itmaam e hujjat pesh kiye gae hain jo in ulama ko apna akaabir maante hain aur unke aqwaal ko amal hujjat tasleem karte hain. Yaha'n ye baat bhi qaabil e zikr hai ke unke baaz ulama ne baghair kisi saheeh daleel ke ye ghalat daawa kar rakha hai: "Magar Hazrat Farooq e Azam رضي الله عنه ne apni khilafat ke zamane mein 20 rakat padhne ka hukum farmaya aur jamat qaaem kardi" Is qism ke be-daleel daawo'n ke radd ke liye yehi kaafi hai ke Syedna Umar رضي الله عنه ne 11 rakat padhne ka hukum diya tha.⁴¹⁵

Tambeeh 2: Imam Abu Hanifa, Qaazi Abu Yusuf, Muhammad bin al Hasan Ash Shaibani aur Imam Tahaawi kisi se bhi 20 rakat taraweesh ka sunnat hona ba-sanad e saheeh saabit nahi hai.

⁴⁰⁸ Ilm al Fiqh: P198 hashiya

⁴⁰⁹ Majmua Fataawa Abdul Hai: V1 P331-332

⁴¹⁰ Baraheen e Qaate'a: P8

⁴¹¹ Baraheen e Qaate'a: P195

⁴¹² Al Urf ash Shazee: V1 P166

⁴¹³ Mara'iqi al Falah Shrha Noor ul Ezaah: P98

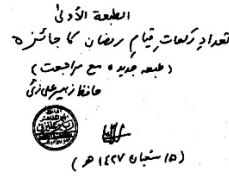
⁴¹⁴ Ma'arif us Sunan: V5 P543

⁴¹⁵ Muwatta Imam Maalik: V1 P114 (Sanad Saheeh)

وما علينا إلا البلاغ

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Transliterations Notes:

Name of the book: *Tadaad e Ralat Qiyaam e Ramzan Ka Tehqeeqi Jaaeza*

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Transliterator of the book [to roman English]: *Rehan Syed Barey*

Transliterations Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*).

If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

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Dua-go,

Rehan Syed Barey

23rd Rabi ul Saani 1440 - 30th Dec 2018

Ar Riyadh, Saudi Arabia
